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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

A HOUSE OF BROTHERHOOD OPENED AT WASHINGTON BY FRIENDS

International Student House! "East is East and West is West and never the twain shall meet," is a sentiment that may have been true when it was written by Rudyard Kipling. However, the facts in the case do not substantiate this statement today. In 1930 there were over seven thousand students from other countries studying in American universities. The Anglo-Saxon cultures had 1,773 students; other European countries had 1,306; the Far Eastern countries had 3,190; the Near Eastern groups had 714, and the Latin-American countries had 127 student representatives in this country. These students were distributed through all sections of the country: 1,621 were in the State of California; 169 were studying in Indiana schools; New York had a total of over three thousand; there were nearly three hundred in Washington, D. C.

This exchange of student life is in no sense one-sided, for there are many American students in universities abroad. There are now hundreds of Scholarships and Fellowships open to American students who desire to study in other countries.

In all these relationships we have the intermingling of Orientals and Occidentals with a free and natural exchange of ideas and ideals. Such situations offer opportunities for a wholesome understanding of various group cultures, and develop a more sympathetic appreciation of the interracial problems. There are difficulties to be met, however, in meeting the needs of these students from abroad. One difficulty they have is to find proper living quarters.

In Washington, D. C., there is an International Students Club of about one hundred in number. The majority of the club members are Orientals, although there are probably twenty nationalities represented. This Student Club has been holding its meetings in the Florida Avenue Friends Meetinghouse. Through this close contact, Friends have learned something of the problems faced by these students from China, Japan and the Philippines. Because of their nationalities, they have faced great difficulty in securing adequate and proper housing facilities with something of a homelike environment.

As this need became evident to the Friends in Washington, a woman who is not a member of the Society, but who is a friend of the Friends, offered a material solution—she placed at the disposal of the American Friends Service Committee a gift of money adequate enough to buy a house that could be converted into an international student house. This house is to be under the direction of a committee appointed by the Service Committee. Most of the members are Washington Friends, but two Friends from Philadelphia were also selected to serve. Herbert S. Lewis, Ruth B. Hummel, Vincent D. Nicholson and Miriam Levering have been appointed by the Washington Committee to serve with William C. Biddle and Hannah C. Hull of Philadelphia.

A suitable building has been purchased and is located at 1708 New Hampshire Avenue. The building is a five story structure composed of twenty rooms and is complete with modern equipment.

On Saturday night, May 2, a special dinner meeting was held at the Hay Adams Hotel in Washington. During this meeting announcements were made of the completed transactions, and the Students International House became a thing of reality. It is expected that the house will be ready for occupancy for the Summer School Sessions which begin the latter part of June.

A number of distinguished guests were present for this occasion. Mrs. Franklin D. Roosevelt was present, and spoke. John L. Mott, the director of International House in New York City, also attended. Clarence and Lilly Pickett represented the Service Committee. In all, one hundred and thirty persons were present, including eighty members of the Student Club. Seventeen nationalities were represented, so it was quite an international gathering.

Mrs. Roosevelt spoke of the desirability of inviting students of Oriental backgrounds into American homes, and intimated her own intentions of inviting international students to the White House for tea.

It is quite possible that we do not yet realize the far-reaching influences that might grow out of this friendly relationship with those who have come to our shores from other lands. All too often we are moved to send missionaries to foreign lands to proclaim a gospel of love and fellowship, when we forget to have any social contacts with members of other races who are within our own borders. Many Friends' meetings are near some center where international students are living. It is a real opportunity for a meeting or a family to extend some friendly hospitality. One of the outstanding graces of the First Century Christians was the fact that they were given to hospitality.

Mr. Harry E. Edmonds, interested in promoting international understanding, refers to the origin of International House in New York with these words: "Some things start big and become little. Others begin little and grow big. International House really began in 1910 in a friendly 'good morning' addressed to a Chinese student by an American. That little seed of friendship grew—it was nourished, watered, and watched over until it has become like the proverbial mustard tree, an abode for all the world." So may grow this new venture in operating an international house.

The Foreign Service Section of the Service Committee is making it possible for two American students to study in Europe this coming year. They are to share in the experience of international interpretation in one of the four Friends' Centers in Europe (Berlin, Vienna, Geneva, Paris).

The Mary Campbell Fellowship is made available for a student interne who is expected to give several weeks of service in the Center before the university work begins. All activities of the Center and Friends meeting or groups are to be entered into as fully as possible. It is proposed that the student should attend the German Yearly Meeting at Pyrmont, and travel amongst members of Friends' groups and with individual Friends on the Continent. It is also expected that the student will be available for interpreting the European work to occasional groups upon his return.

Thus with an International House in Washington in addition to the Foreign Centers in Berlin, Geneva, Vienna and Paris, we are giving vital expression to the words of John Oxenham, "In Christ, there is no East or West; in Him no South or North—but our great fellowship of love throughout the whole wide earth."

LESLIE D. SHAFFER.

OUR "LITTLE LIVES"

Most of us are living what we call little lives. We are prone to be afflicted with the complex of insignificance. The remedy for this mental attitude lies in the ability to see our littleness in its eternal setting. We are creatures of the Divine. Nothing is insignificant to Him who made it. Dewdrops and stars alike obey His will. Our spiritual quest may well be the discovery of the Eternal Setting for our Little Lives.—Montclair, New Jersey, Meeting News Letter.

THE AMERICAN FRIEND

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WALTER C. WOODWARD
Editor

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A Magnum Opus in Genealogy

AMERICAN flair for genealogy used to be the subject of a favorite jibe on the part of Henry Morse Stevens, an Englishman who became, successively, a popular Professor of History in two American universities. He found a humorous paradox in the zest with which aggressively democratic Americans seek to establish royal lineage through genealogical records. But there is a serious and constructive phase to the widely prevalent interest in genealogy. It is one thing to comb the records for the purpose of flaunting a vain and prideful connection; it is quite another thing to seek to establish continuity with an honored ancestry which wrought nobly and well in thrusting forward the frontier of civilization.

Genealogy is a basic feature of history, whose constructive task is to inform, to teach, and to inspire. Such information, instruction and inspiration, if any, have attached too largely to those in high places—places often attained by mere accident of birth or circumstance. We are learning that the "short and simple annals of the poor" reveal treasures of lore and light which well reward those who diligently seek the records. Moreover, they who interpret discerningly what their search reveals are challenged in turn to become worthy ancestors of a posterity which will one day be searching the records of our day.

Indicative of the steadily awakening interest in this field of research, is the number of genealogical societies which flourish all over the country. Furthermore, a great many newspapers feature special departments given to genealogy, notable among which is the Boston *Transcript*. From a recent issue of that paper we reproduce the following paragraphs which relate directly to Friends and to the purpose of this editorial:

Until of late years the subject of "Genealogy" has not meant very much to most people in America, especially to Friends, since most families among Friends have usually "carried down" a sort of family history in their Bibles; also, they have used the old custom of "handing down the family history by word of mouth" from father to son, mother to daughter. However, in the rush of time and the fast rate at which we have been living, family lore has been lost sight of among the more recent generations.

But, of late, many have become interested in learning their ancestral lineage, family "books" have been compiled and genealogical societies have been organized in every city of any size. Men and women have hunted old family Bibles, spent months in public libraries hunting for various family names and trudged through graveyards copying such inscriptions as are still legible, all for the sake of finding out "who they are" and "from what blood" they sprang. It is a difficult task, since not until 1850 did any United States Census give any names at all excepting "heads of families," merely giving these names and enumerating the children and dependents. For the two hundred years previous to 1850 there are no public records which show who actually lived in America. Some churches kept records of baptisms and marriages within their membership; but they made no attempt to keep track of their members unless such members brought themselves to the attention of the church in some particular way.

Fortunately there was and is one group of people which has kept almost perfect record of its membership from the very beginning down to date and that group forms the Religious Society of Friends, commonly known as Quakers. These records have been meticulously kept by their monthly meetings down through the more than two hundred and fifty years since the early Quakers came to this country. These records contain the genealogical history of American Quakers completely from the time of their arrival in America to their last places of abode, and finally their deaths and places of burial, including marriages, births and deaths, with certificates of removal showing their migrations from place to place. But these priceless records will never be of any benefit to anyone unless they are compiled and preserved.

That is just what William Wade Hinshaw and his associates are doing—compiling and preserving these records so that the lineages of Friends may be easily traced back through two and a half centuries of American history, and, connecting with European history, to the founding of the Society of Friends. This is truly a monumental work, a veritable *magnum opus*, looking toward a vast Encyclopedia of Quaker Genealogy.

While of primary and immediate interest to Friends, the value and significance of this work is widely inclusive. In the first place, small as our group is, there would sometimes seem to be relatively few people in this country whose lineage does not link up here and there with Quaker ancestry. In the broader aspect, however, the value which inheres in such a compilation far transcends the personal element. It has been truly said that the one distinctive feature of American history has related to the ever advancing frontier and to the reaction of the frontier upon our national development. No group of people

reflects this frontier feature more faithfully than does the Society of Friends in its settlement and westward movement. Quaker migration thus presents an epitome of American history in one of its most important aspects. And the outline history of this migration is given in the meeting records which have been so faithfully compiled. Particular importance attaches to this compilation from the fact, as stated above, that these old meeting records are in many cases the only sources of information on data desired. Their value as source material of American history is thereby obvious.

It is thus clear that William Wade Hinshaw is making a very significant contribution, at once generous and sacrificial, not only to the field of Quaker genealogy, but to the broad field of American history as well. As clearly set forth in his prospectus, the extent to which this ambitious project is carried forward to completion, will depend upon the reception accorded this first published volume. It is a satisfaction to THE AMERICAN FRIEND, official publication of the Five Years Meeting of Friends in America which has heartily endorsed this work, to be the means of presenting it to the public, and to bespeak for William Wade Hinshaw the cooperation and response he so richly deserves.

Should Quakers Still be Queer?

By O. Herschel Folger

WHY were the early Quakers queer and willing to be counted so? Do we moderns live the principle, if we do not keep the custom? Let us examine just a few examples of the differences which encourage the idea of queerness.

The plain language has always held a fascination for people. We explain very glibly to those outside the pale that the singular pronoun was used by early Friends to denote an equality, a democracy of spirit, the same terms being used in addressing people of all classes; and that the custom no longer has significance in a country where the plural form is used universally. Some continue the singular because of its beauty or of the tradition while others believe it now to be exclusive where once it was inclusive. The real question is: do we follow the ideal of the plain language in our attitude toward others? Do people of poverty, little schooling, and the humbler walks of life mean as much to us as those of wealth, formal education, and social prestige?

A Methodist in Connecticut exclaimed in surprise: "Why, I did not know Quakers had a church. I thought it was a society." Some of us like the term, "Society of Friends," while others prefer to use the word "church." In either case, do we belong to the society of the friends of light, the friends of truth? Or must every thought expressed conform to a certain preconceived standard? On a gospel team trip through New Hampshire we could get no information about the location of the Friends church but were readily told where the Quaker meetinghouse was located. How many go into the meetinghouse, the building for worship, really to seek the presence of God? How many believe in the Church as the whole body of believers and feel a fellowship with them all? It is frequently easier to be loving in spirit toward those believers who are farther away from us; toward Jews than toward certain groups of Christians; toward Catholics than toward certain groups of Protestants; toward Methodists than toward Friends who differ with us.

If we believe that a minister cannot possibly be ordained by the Church, if God has not done so, and that the best we can do is to record our belief that he has received spiritual gifts, do we attempt subtly to ordain him in the criticism to which he is subject, or in the responsibility and the authority we give him? If we no longer speak of first day school and fifth day meeting, but refer with the multitude to the Sun's day and Woden's day and Thor's day because we believe that mythical nomenclature no longer to have meaning, are we ever in danger of elevating other gods—of grasping greed, of racial superiority, of religious bigotry? If we no longer speak of quarterly meeting in the third or the eighth month, and are untroubled about thus honoring Mars or Augustus, will the two still be worshipped in munitions dividends and a totalitarian State?

When we consider three of the most prominent customs of the past, we may ask other pertinent questions. We smile at those who confuse us with others and look for hooks and eyes on our clothing. We may be dispensing with the beaver hat and the plain bonnet, and with the collar testimony, but can we dispense with the ever-present conflict between the control of life by the spiritual and by the material? We exclaim critically that when the plain costume was being generally worn, instead of humility in simplicity there was pride in uniformity. But are we in any less danger because of pride in our Society's exalted reputation, in an intellectual snobbishness, in a spiritual aristocracy?

There have been radically changing attitudes regarding the oath. If we judge by the organizations to which they belong, a majority of our members no longer refuse. Much persecution was endured for this principle, and the word "affirm," now common in legal documents, is a testimony to their perseverance. An officer in Massachusetts said to me after my insisting upon the affirmation: "Remember, that is just as binding as an oath." How many of us have given the impression of trying to escape responsibility? How many of us have made our word as good as our bond? The late President W. O. Thompson of Ohio State University was a Presbyterian but his life evidently reflected the ideal presented by the affirmation. Toward the end of his life he appeared on the witness stand and stood up to be sworn. The judge said: "That will not be necessary, Doctor."

Then there is the custom almost obsolete now: the Friends' marriage ceremony. How many have heard someone say, gasping for breath as if some new scandal had been discovered: "Why, why, they just married themselves!" For a clear understanding it is only necessary to compare the couple who just pick up and run to a minister somewhere and say "I do" a few times, and the couple who declare their intentions to the monthly meeting. The committee is appointed to investigate, no hindrances appear, the vows are repeated sincerely by the young people themselves without the intervention of a third person,

and the committee reports that everything was done in order. Which method surrounds the event with more sacredness? But whatever the method used, how many of us approach every important step in life as a sacrament?

If we turn from other customs to our business meetings, we observe a trend toward Roberts' Rules of order. Can we possibly retain the Friendly spirit with parliamentary law? Can a show of hands ever be so accurate as the sense of the meeting? Then, when we review regrettable actions of our meetings, can we be too scornful? We are sorry for the severity and austerity of the orgies of disowning of which our fathers were guilty in some periods: "for marrying out"; "for going to sea in an armed vessel"; "for the vain way of doing the hair;" but is it possible that in these latter days we have gone to the other extreme? How many of us rejoice over new members of whatever kind, and retain memberships under practically any conditions?

More important than any of these elements is worship. When people know nothing else whatever about Friends, they have heard of the emphasis upon silence. A member of Indianapolis First Friends was in a cave with some tourists. The lights were turned out and silence requested. Finally a voice asked: "Vot is dis, a Quaker meetin'?" Have we been so negative that our silence has been only silence? Whether we have programmed meetings or those based on silence, are we becoming inarticulate? Some say they have not the gift of speaking. A friend said to me at Baltimore Yearly Meeting: "Watch those same Friends in a group where golf is mentioned and see how speechless they are!" Some of us believe we have lost something in not having music in our worship and some do not so believe. If we have it, do we use it as worshipfully as we do our prayers?

Another phase of our queerness in our worship, as it appears to the outside world, is found in the common negative assertion that "he is waiting for the Spirit to move him." Isn't it possible to show evidences of the Spirit in what we *do* rather than in what we do *not*? A new Congregationalist acquaintance, who did not yet know I was a Friend, said to me once: "Mr. So-and-so does not believe in baptism and he does not believe in the Lord's supper. What is he and what does he believe?" Do we eliminate water baptism and show no signs of a baptism of the Spirit? Do we omit the physical commission and hold none inwardly? Could those two well known incidents possibly be duplicated today: the prisoners who, left by the roadside by their guards, held a meeting for worship then and there; and the children who continued in their worship when their parents had been taken to prison?

Many believe that the most distinct characteristic Friends possess, our queerest quality if you will, is the unique union of the mystical and the practical, a natural union when carefully examined, but a union not always common in the world's religious history. We are so queer in our worship, without any physical aids, that many—shall we say, erroneously?—give us credit for getting closer to God than any other group may get by other means. On the other hand, we are reputed to let this mystical attainment give power for leadership in humanity's betterment rather than in isolation.

Peace is one field of action. "Of course the Quakers have always stood for peace." A friend of mine high in the Federal Council of Churches once said to me: "Folger, there is something I cannot understand. Whenever a Friend talks peace, everybody shouts: 'What fine folks these Quakers are!' But the minute a Methodist says the same thing he is accused of being a traitor to his country." What would he say if he knew how few of us consistently live in that spirit which takes away the occasion for all wars? It is hard to forget that one of our active Friends was eleven times reported to the government for investigation during the World War—and each time by a Friend.

The interracial is close to the international. "The Friends were the first to see the wrong of slavery and the first to look after the education of the freedmen." A Negro leader said to me a few weeks ago: "I have always had a high regard for the Friends. They have always been friends of my people." Can we take any credit for that queerness when we have so many Friends who refuse to listen to a colored man speak or to a quartet singing spirituals?

These great questions are only two problems of the general interest in the welfare of all people. Quarrels over theological beliefs and denominational differences seem to have given place to unchristian attitudes toward those differing with us in economic theory and political attitude. Have we lost our leadership there?

Yes, we have been a queer people and are growing less queer every day. We have dropped many of our customs, for good or ill. My thesis is that most of the queer elements in the history of Quakerism were based upon a keen desire to follow Christ as Savior and Master in every department of life. Any possible queerness we may possess today too often seems to consist chiefly in our willingness to accept the glory without the sacrifice, the prestige without the pain, the credit without the cost, the crown without the cross. Too often we meet in Christian worship without a desire to know the mind of Christ; we wish to be known as members of the Society of His Friends without doing whatsoever He commands us. Down deep in our hearts we wish to do the will of God without a depth of consecration. We wish to do the great things by spending our energy on trivial things.

"I think about God,
Yet I talk of small matters.
Now isn't it odd
How my idle tongue chatters
Of quarrelsome neighbors,
Fine weather and rain,
Indifferent labors,
Indifferent pain,
Or some trivial style
Fashion shifts with a nod,—
And yet all the while
I am thinking of God?"

Indianapolis, Indiana.

But What About You?

MANY thoughtful people are putting to us today the same sort of question that the disciples of John put to Jesus: "Art thou he that should come?" It is not enough that we should say: "Look at our principles; visit our meetinghouses." They will say: "Yes, those are good enough; but what about *you*? Are your lives conspicuously different from the lives of the muddled millions of your fellow-citizens?"

The disciples of John saw the sick healed, the blind restored to sight, the dead raised, the lepers cleansed, the poor rejoicing at the good news that had come to them. And they were satisfied. Do men see those things in our Anglo-Saxon Quakerism of today? Here and there, I believe they do; but only here and there. Fresh breezes of life are blowing in Geneva, in Prague, in Vienna, in Stockholm, in Itarsi, in Chengtu, in Paris and Berlin, and elsewhere. Let us pray that the day is near when the whole Quaker fleet, ships of every nation, will be under full sail, all driving towards the desired haven of God's universal compassion, of God's ever-merciful justice.—HORACE G. ALEXANDER in The London *Friend*.

THE SINGULAR LIFE OF WM. WADE HINSHAW

From Iowa Farm Home Quaker Boy Scales Topmost Heights of Operatic Stardom

Within the past two or three years, William Wade Hinshaw of Washington, D. C., has become widely known as a man with a passion for compiling Quaker genealogical data. His monumental work in this connection, as fully set forth in this issue, speaks for itself. To the general public, however, he was far more widely known as a foremost master in the world of music long before he became a master in genealogy.

Nevertheless, many are not conversant with the contribution which Friends have made to the musical history of our country in the early years of this century, through the two world-famed artists, William Wade Hinshaw and David Bispham. Many others have doubtless failed to associate the genealogist with the Grand Opera star whose name was once a household word in music-loving homes. Hence the frequent query as to who is this man Hinshaw who is making such a to-do over old meeting records.

Even apart from his immediate and compelling interest, so vivid and dynamic a person would excite lively appeal. Think of the versatility of a man who, in short order, took college degrees in civil engineering and music, and who, not long after, while pursuing his vocation of music, acquired a degree in law; and of a man who proved equally effective in preaching for "converts" in a Moody and Sankey meeting, and in singing stellar roles in Wagnerian Grand Opera in Berlin. Assured that readers will be eager to know more about William Wade Hinshaw the man, we have drawn upon personal letters and upon such printed matter as was available for the preparation of this brief sketch of his career.

A birthright member of Chester Preparative Meeting in old Honey Creek Quarter, William Wade Hinshaw was born on his father's stock farm in Hardin County, Iowa, on November 3, 1867. He grew up in this little country meeting, of which he is now a member, and, in company with other children of the neighborhood, attended the Chester Meeting school, and along with it, Fourth Day meeting. From the Chester school he went to the Friends Academy at New Providence, which produced in its day a surprising number of future celebrities.

Very early he showed an aptitude for music, and at the age of thirteen was the leader of a brass band, composed of country boys of the community, which was quite the vogue for festive occasions in the section. A Chicago man, Mr. Laurence T. Kersey, recently published a delightful brochure giving a humorous sketch of the band, of which he too was a member. In a few months' absence of the leader, the other boys felt that they had so progressed in proficiency that new leadership would be required. But they reckoned without their host, who had likewise been "going places" with his instrument. On his return, ignorant of the conspiracy, he opened the stops of his old horn in such a dazzling exhibition of runs and trills as to leave his colleagues speechless and impotent. It was nearly twenty-five years before the hero of the horn learned of the abortive effort to displace him as leader.

On finishing the Academy, William Wade Hinshaw started his course in engineering at Valparaiso University, in Indiana, some forty miles distant from Chicago. Literally, he had to sing his way through college. Though still in his teens, he was made choir leader of the Presbyterian Church in Valparaiso, for which he received two dollars per Sunday. That paid his board, and he met his tuition by leading the University band and playing cornet in the Methodist Sunday School orchestra. Those were the days of the great revival period, and during his college days he led the music and sang solos for revival meetings, not only for the Presbyterian Church but also for the other churches in town.

Following the completion of his college courses in music and civil engineering, music, the avocation, soon became the vocation. Going to Chicago, he became the music director, successively, for various city churches. On one occasion Dwight L. Moody, hearing him sing, urged him to join him and Sankey and lead the singing in a series of meetings in the Sam Jones Tabernacle at Meridian, Mississippi, which invitation he accepted. Young Hinshaw and Sankey shared a room together the first night, but it developed that Sankey could snore as loudly as he could sing, so it was a separate room for him thereafter. On the way home, Moody preached at a special night meeting at Jackson. There was a huge overflow meeting in another church near by, and Moody asked his young singer to preach for it. Hinshaw had never tried to preach, and, as he says in a personal letter, "My Quaker upbringing did not conduce to make me feel particularly at home in such a situation." None the less he did as requested, and with such gratifying results that he had more converts that night than did the great evangelist himself. Moody was greatly pleased and begged Hinshaw to continue with him to succeed the aging Sankey, and to become head of the music at Northampton Institute. Although the offer was a very attractive one, financially, to an impecunious young singer, he did not feel that his mission was in that direction, and declined the overture.

While still in his twenties, William Wade Hinshaw became Dean of the Music Department of his alma mater, Valparaiso University, and after serving four years in that connection became the leading baritone of the Castle Square Opera Company of Boston. Returning to Chicago in 1902, he was chosen President and Director of the Chicago Conservatory of Music. Later he organized the Hinshaw Conservatory, and made tours of this country and Canada with his own operatic concert company. In 1910 he made his debut in "Tannhauser" with the Metropolitan Opera Company of New York, with which Company he remained as leading baritone for three seasons. He then went abroad for new triumphs, and was singing the prominent roles in a Niebelungen Ring Festival in Berlin in the summer of 1914 when the war broke out.

In 1917 he was elected President and General Manager of the Society of American Singers. In the intervening years, up to his recent retirement from musical activities, he produced opera comique, gave the first American Mozart Festival in this country, following a similar one which he put on in Havana, Cuba, and has given eight hundred Mozart operatic performances in English. Altogether he has sung one hundred operatic roles in four languages—for which his stalwart, magnificent physique, as well as his splendid voice, finely fitted him. Such, in brief, has been the brilliant music career of our Quaker genealogist.

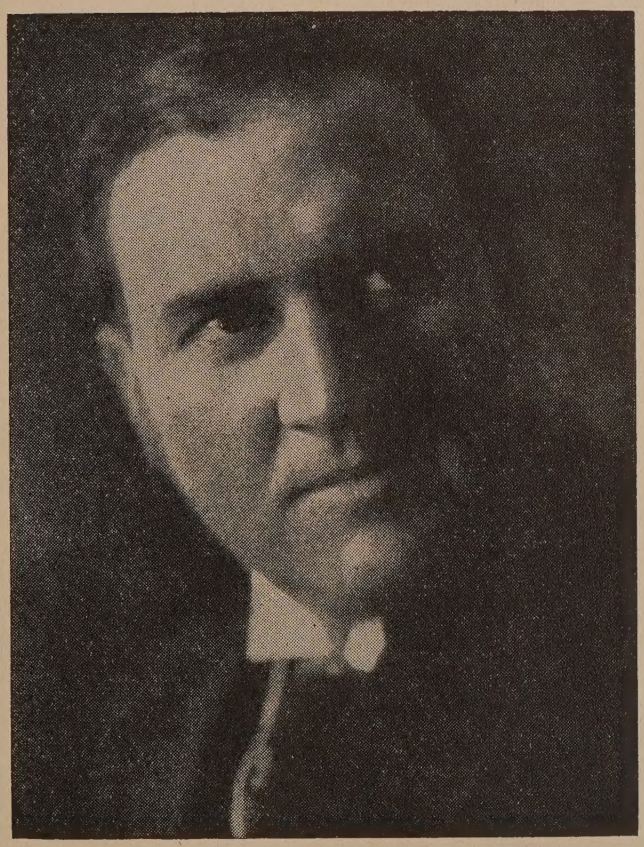
But to William Wade Hinshaw, music was more than a profession and the basis of a career—it was a God-given talent of which he strove to be a faithful steward. For one cannot be in his presence without feeling something of the sense of devotion in his personality. He has a deep and abiding Christian experience which his life warmly radiates.

Some years ago this Iowa-bred Quaker musician became interested in his family tree, which led him to begin exploring the old meeting records in North Carolina. The study became a fascinating one as he observed the interrelationship between family groups in the old Tar Heel State, and the expanding relationships as Friends emigrated to the Old Northwest Territory and points west. As a result his interest in genealogy was kindled and widened. He proposed first to make a compilation of the North Carolina Yearly Meeting records only, but as the significance of the ramifications of Quaker family history grew upon him, he gradually extended his area of operation until finally he conceived the bold plan of making a complete compilation of all the meeting records in this country,

employing a staff of investigators and copyists for the enlarging purpose. And this is the house of Quaker genealogy which William Wade Hinshaw built!

Thus, again, the avocation became the vocation, for the perfecting of a thoroughgoing record of Quaker genealogy has become the ruling passion of our friend, to which he gives his undivided attention. No, not wholly undivided, for he still has an avocation which keeps him fine and fit for his task. His enthusiasm for golf is a close second to his zest for genealogy. All days that are fit, and some that aren't, find him on the links, swinging his clubs; and mean clubs they are, as his fellow players are but too well aware. As a matter of fact they have brought him awards in several tournaments. On the day on which we called upon him last December, he was radiant over having just defeated his "pro" companion, and over having played the last nine holes in 35. All of which is thoroughly characteristic of the life and career of William Wade Hinshaw—whatever he does he does with singleness of purpose and an abounding enthusiasm.

W. W. Hinshaw was first married to Anna Williams, an Iowa girl, who was the mother of his three sons and one daughter, all married. Some time after her death he married Mabel Clyde of New York, daughter of William Pancoast Clyde, head of the Clyde steamship lines. Although not a Friend, like the true helpmeet that she has proved, she works faithfully and loyally with her husband in the perfection of this monumental work in American genealogy.



WILLIAM WADE HINSHAW

MANY EXTEND WORDS OF ENCOURAGEMENT

Genealogists and Others Express Warm Appreciation of Work of Wm. Wade Hinshaw

With the announcement of the forthcoming publication of Volume I of William Wade Hinshaw's projected Encyclopedia of Quaker Genealogy, tributes to the meritorious manner in which his stupendous undertaking is being accomplished have been pouring in upon him from those persons privileged to see, or hear in detail of, his Quaker statistical compilations.

Recognition of the invaluable service he is rendering not only to those interested in Quaker lineages, but also to those who work in wider genealogical fields, has been given him by Dr. Gauis Brumbaugh, Editor of the National Genealogical Association *Quarterly*, who in an editorial in the March issue, calls attention to William Wade Hinshaw's "very extensive and important work," in which he urges members of his Society "to actively cooperate."

F. A. Virkus, President of the Institute of American Genealogy, which publishes a yearly Handbook of American Genealogy, writes: "Personally, I cannot see how any professional genealogist can afford to be without these compilations of American Quaker genealogy." H. Prescott Beach, President of the New Jersey Sons of the American Revolution, speaks of this work as "the most outstanding contribution to the cause of genealogy in my recollection," an opinion echoed by the Quaker secretary of the Society, George Winters.

Similar expressions, coupled with a willingness to cooperate in any way possible in securing subscribers to the volume, have come from State and other genealogical organizations and from interested and concerned individuals throughout the country. The Boston *Transcript*, in which descriptive advertising of the book first appeared, devoted a full column on its genealogical page to a summary account of William Wade Hinshaw's surveys.

At its 1935 sessions, the Five Years Meeting by the following Minute called the attention of its constituents to the splendid service being rendered by William Wade Hinshaw: "At this time we wish to record our deep appreciation for the work being done by William Wade Hinshaw, of Washington, D. C., in behalf of Quaker genealogy and in stimulating various Meetings of Friends to safeguard their records and record books. At great personal expense and without thought of material gain for himself, he is compiling for permanent record the names, dates and acts of

Friends in America. Such compilation, based upon Monthly Meeting records furnished him, will be placed by William Wade Hinshaw in the Library of Congress in Washington, D. C., and at the centers of such Yearly Meetings as have complied by supplying the Minutes he has requested. We urge Friends to cooperate fully in this effort. . ."

Further evidence of Quaker appreciation of this work is to be found in comments culled from Friendly sources. Dr. Harlow Lindley, Secretary of the Ohio State Archaeological and Historical Society, and the first to promise a subscription to Volume I, writes and speaks with contagious enthusiasm of this significant venture in historical research.

Dr. Albert Cook Myers, noted historian and foremost authority on William Penn, Chairman of the Old Records Committee of Friends Historical Association, Philadelphia, offers this enthusiastic indorsement:

"I have made a full, personal inspection of this well-indexed, typed compilation. It has been done with care, accuracy, thoroughness, efficiency, and reliability, in keeping with the long lines of the Quaker forbears of the compiler. The consummation of such a colossal, noncommercial undertaking—truly a labor of love and generosity on the part of William Wade Hinshaw—would be a great contribution, not alone to the genealogy but to intercolonial and interstate migrations, as well as to other ethnic studies in the social history of America.

"The work of abstracting and compiling the Quaker records is costing a fortune. Now that partial assistance in the way of subscriptions to the printed volumes is requested, let all those interested in the carrying out of this most commendable project rally to its support, promptly, by inducing institutions and collectors to subscribe."

Dr. Charles E. Rush, Associate Librarian of the Yale University Library, in sending in two subscriptions, one for himself and one for the institution he represents, wrote of the proposed book: "Everyone connected with it is to be complimented on the care and energy with which it has been compiled."

Further statements of commendation could be cited. Those given, however, are representative of the type universally elicited from persons who either by their genealogical activities or their Quaker associations or both, are ably qualified to speak to and of the inestimable value of the work being done by William Wade Hinshaw and his staff of copyists.

If the response to this first volume now offered for subscription is enough to cover publication costs, the proceeds will be used to bring out the second book, and thus by the creation of a revolving fund insure in time the publication, in several volumes, of the complete genealogical data from all minutes and records of all Quaker meetings which have existed in America since the first organization of the Society of Friends.

EARLHAM INSTITUTE ON FOREIGN AFFAIRS

Prominent Authorities Address Eager Hearers on Problems of War and Peace

At the sixth Earlham Institute of Foreign Affairs, held May 14-16, at Earlham College, Richmond, Indiana, five speakers, theoretically competent and practically experienced in the field of foreign affairs, spoke to large and attentive audiences on the present European crisis and the dangers inherent in the Far Eastern situation. This Institute, a continuation of the former Earlham Institutes of Polity, is made possible by the support of the Carnegie Endowment for International Peace, and seeks to promote better international relations through the cultivation of the spirit of justice and friendship with all nations. While held primarily for the student body of the College, sessions were open to all interested persons.

The opening address of the Institute, "Fascism and War," was given by Paul H. Douglas, Professor of Economics at the University of Chicago. Speaking from the background of his recent sojourn abroad, he enlarged, in pessimistic vein, on the threat to world peace offered by the Fascist nations of Italy, Germany and Japan, and set forth the reasons for his conversion to the doctrine of collective security as the only workable procedure now available to the statesmen of the democratic countries of the world. Failing such unified action, Fascism, he asserted, will be an ever-increasing menace both externally and internally.

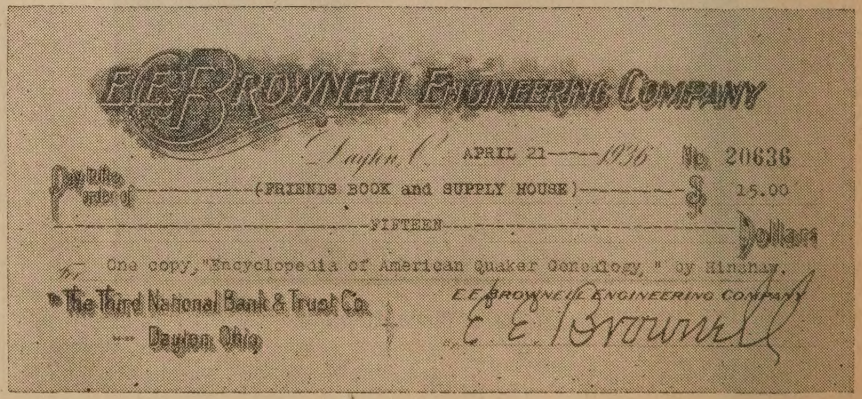
A similar note of discouragement was sounded by James G. McDonald, Chairman of the Foreign Policy Association Board and until recently High Commissioner of the League of Nations for Refugees (Jewish and other) coming from Germany, in his address, the following evening, on "The Political Threat to the League." The disillusionment with the machinations of crafty statesmen which pervaded his open letter of resignation to the League, again found expression in his exposé of the selfish procrastination characteristic of European diplomacy since the end of the World War and the formulation of the Versailles Treaty, directly responsible for so many of the ills current in Europe today. Asserting that a strengthening of the institutions of peace, as against those of war, must occur, he tempered his pessimism with his belief that there is yet for the democracies of the world a "way out" if each will face its problems with realism and courage.

Grover Clark, author and authority on Far Eastern affairs, spoke at three different sessions on "America's Place in the Far East," "Expanding Japan," and "A Place in the Sun," demonstrating the unprofitableness of western intervention in any attempted domination of the Far East, and verifying his thesis with an array of illuminating and convincing statistics on the high cost and low profit to the nations of the West of economic control of, and colonial expansion in, the Orient.

In his morning talks on "Collective Action and Peace" and "The Settlement of the European Crisis," Ellery C. Stowell, Professor of International Law at American University, advocated a program of cooperation among nations, demanded and supported by an enlightened

(Continued on page 231)

This is Order Number One



The above is a facsimile of the first check to be received by the Friends Book and Supply House in advance payment for a copy of the forthcoming volume on Quaker Genealogy. It was sent by Mr. E. E. Brownell of Philadelphia, President of the Brownell Engineering Company of Philadelphia and Dayton, Ohio.

WILLIAM WADE HINSHAW'S
ENCYCLOPEDIA OF QUAKER GENEALOGY

Containing Every Item of Genealogical Value Found In All

RECORDS AND MINUTES OF ALL MEETINGS OF THE SOCIETY OF FRIENDS IN AMERICA

(Commonly Called Quakers)

FROM THE BEGINNING OF THE SOCIETY IN AMERICA (ABOUT 1650) TO THE PRESENT TIME

Listing in Alphabetical and Chronological Form All Marriages, Births, Deaths, Certificates of Removal, Disownments, Members Received and Released by Request, Many Places of Burial, Charter Members, and Much Correlative Information of Interest to Genealogy.

THIS PROSPECTUS INTRODUCING

VOLUME I
(Now ready for publication)

Shows the general plan of tabulation and contains some pages of actual data, each page being taken from a different meeting.

This first volume of the encyclopedia contains about 1,200 pages of closely tabulated genealogical data and comprises the complete data found in the original Books of Minutes and Records of

THE 33 OLDEST MONTHLY MEETINGS

Which Belong, or Ever Belonged, to the

NORTH CAROLINA YEARLY MEETING OF FRIENDS
(Whose Records are Known to be Still in Existence)

Names of Monthly Meetings (in this book) and dates of organizations:

1. Perquimans (Piney Woods) N.C.	1680	18. Deep Creek, N.C.	1793
2. Pasquotank (Symons Creek) N.C.	1698	19. Suttons Creek, N.C.	1794
3. Charlestown, S.C.	1718	20. New Hope, Tenn.	1794
4. Core Sound, N.C.	1732	21. Lost Creek, Tenn.	1797
5. Cane Creek, N.C.	1751	22. Mt. Pleasant (Chestnut Creek) Va.	1801
6. New Garden, N.C.	1754	23. Piney Grove, S.C.	1802
7. Rich Square, N.C.	1760	24. Newberry (Friendsville) Tenn.	1808
8. Bush River, S.C.	1770	25. Dover, N.C.	1815
9. Contentnae, N.C.	1772	26. Marlborough, N.C.	1816
10. Center, N.C.	1773	27. Holly Spring, N.C.	1818
11. Wrightsboro, Ga.	1773	28. Union, N.C.	1818
12. Deep River, N.C.	1778	29. Hopewell, N.C.	1824
13. Westfield, N.C.	1786	30. Neuse, N.C.	1841
14. Cane Creek, S.C.	1789	31. Woodland, N.C.	1883
15. Springfield, N.C.	1790	32. Greensboro, N.C.	1891
16. Back Creek, N.C.	1792	33. High Point, N.C.	1892
17. Spring, N.C.	1793	N.B. Charlestown joined Bush River	1796

(NOTE: Charlestown, S.C. was set up by London (Eng.) Y.M.; later joined Phila. Y.M. It was closed down in 1796 and membership transferred to Bush River. That is the reason for inserting it here.)

- - - - - - - - - - -

Data extracted from original Books of Minutes and Records by
Laura D. Worth, Guilford College, North Carolina
Data compiled and tabulated and historical sketches written by
Thomas W. Marshall, Washington, D.C.
All work under the personal supervision of
William Wade Hinshaw, Washington, D.C.

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PUBLISHERS: Edwards Brothers, Inc., Ann Arbor, Michigan
DISTRIBUTORS: Friends Book and Supply House, Richmond, Indiana

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VOLUME I

OF

WILLIAM WADE HINSHAW'S ENCYCLOPEDIA OF QUAKER GENEALOGY

Many Friends, and others interested in American genealogy, know of the project undertaken by William Wade Hinshaw and his associates to collect all genealogical data to be found in all minutes and records of all Quaker Meetings in America, and to compile it in alphabetical and chronological form so that it may be easily understood by any person, however lacking in genealogical experience. Few realize the vastness of the undertaking, covering, as it does, the complete history of the individual lives and movements of the only large body of Americans which has kept strict records of all members during the nearly 300 years which have elapsed since its first American organization shortly after 1650.

When this compilation shall have been completed it will show the lineages of hundreds of thousands of Quaker descendants in exact continuity--a thing absolutely impossible for any other class of descendants of our early American ancestors. Although thousands of books of family lineages have been published at great cost, none of them has this advantage of exact continuity all the way back, even to our European progenitors, which has been preserved in the records of the Society of Friends, commonly called Quakers. No other class of Americans descended so uniformly from the highest class of European nobility as do the Quaker descendants, thousands of whom can trace their lineages directly back to kings. That our early American Quakers came from Europe's hardiest and strongest stock is clearly shown in all historical annals. Quakers surely have more reason to feel proud of their ancestors than most other Americans.

Our Quaker ancestors came to America from several European countries: England, Wales, Scotland, Ireland, France, Holland, and Germany. Their high standing and their strong protests against tyranny and oppression, taxation, wars, etc., made their home countries glad to get rid of them, since it was found that putting them into jail did no good whatever and that such action only increased their numbers many fold, thus strengthening their opposition to oppressive laws and persecution. Thousands submitted to jail sentences rather than submit to religious tyranny. Quakers were not serfs. On the contrary, they were the bravest people ever known to history. They peacefully resisted every attempt of rulers to crush them. After coming to America they migrated by ox-team caravans into almost every vast American Wilderness without the protection of arms, there to "hew out" farms and villages, found schools and peaceful settlements to which more timid folk could come and live in security.

But since they were determined to live in peace, apart from other people, they conducted their own affairs and kept their own records, so that for nearly 200 years their marriages, births, deaths, and movements were not recorded in civil county records. Their early history, therefore, has been hidden in their own books, of which there have been many thousands--books now rapidly decaying and falling into dust. Although various members of the Society of Friends have done all they could to preserve these books, bringing them to fireproof vaults, covering their rotting pages with silk, etc., no real attempt to extract their genealogical data was made until four years ago when William Wade Hinshaw, seeing the precious value of these records, and realizing their genealogical importance, felt such a deep concern that he and his wife decided to devote their lives and financial resources to bringing this genealogical data to light.

With a staff of about twenty workers and ably assisted by Thomas W. Marshall, of Washington, D.C., they have steadily pursued this work until now it has been about one-half completed. Great credit is due to the personal aid of many persons of high standing in the Society of Friends, among whom may be named with much gratitude Dr. Harlow Lindley, curator of History for the Ohio State Museum, Walter C. Woodward, editor of The American Friend, Richmond, Indiana, J. Henry Bartlett, custodian of records, 302 Arch Street, Philadelphia, Pennsylvania, and Albert Cook Myers, the most prominent American Quaker genealogist, Philadelphia, Pennsylvania.

Gratitude is also expressed to the many others who have rendered signal aid, including superintendents of Yearly Meetings, ministers, laymen, custodians, librarians, historical and genealogical associations, and hundreds of private persons; but the list is too long to publish here.

The original plan was to collect and compile the data and then place a typed copy in the Library of Congress, Washington, D.C., for permanent preservation. But realizing that the only way to make this precious data accessible

(Advertisement)

to the many thousands of Quaker descendents is to publish it in book form, a way has been sought to accomplish this objective. To assume the entire financial risk of publishing so many expensive books is impossible for any one individual. If this cost could be divided up among many the cost to each individual would be small, since this is a work of idealism and not for profits. Anyone acquainted with costs of such work knows that profits could not be realized even if desired, which they are not.

The only way to divide up the costs of publication among many is to publish a book and offer it for subscriptions. It has, to this end, been decided to finance the publication of Volume I, the data for which is now ready for the printer, and send out this prospectus to a carefully selected list of names of those who can reasonably be expected to be interested in subscribing for it, and offer a special inducement for advance subscriptions.

Then, if subscriptions to this volume are sufficient to cover costs of publication, the money thus received will be used to publish a second volume, offering it for subscriptions in the same way, and continue this plan as long as subscriptions warrant publication of other volumes, thus using the money invested in the publication of Volume I as a sort of revolving fund through which it is hoped to publish the complete data from all Quaker Meetings in the form of an Encyclopedia of Quaker Genealogy. Whether this objective can be accomplished or not will depend upon subscriptions to the various books as they may come out.

Many have expressed the hope that the data might be published. The offering of Volume I for subscriptions is to test whether enough people want the books to warrant further publication. If they want the books to be published they will subscribe for Volume I. In other words, if the people want the books they can have them; otherwise further volumes will not be published. No one person can do it alone. Many must help.

Although publication costs are great, the price of Volume I has been made low, hoping thereby, to make it possible for anyone interested in tracing out his Quaker lineage to become the owner of the entire set of books by subscribing for them, one at a time, two or three times a year. Since we all want to know the character of the thing we buy, before contracting for it, a number of actual pages of the data to be contained in Volume I are herewith submitted. These pages have been selected, each from a different meeting, to show the method of compilation and the character of the data, generally. The abbreviations used are given also, so that by referring to them every word becomes readily understandable. Volume I will contain about 1,200 pages of closely tabulated data, such as contained in these specimen pages, and will include every item of interest to genealogy found in all minutes and records of all meetings named in the list on the first page of this prospectus. Also, a historical sketch of each meeting and other material of genealogical character. The possessor of this book will never need to look further for Quaker genealogical data in North Carolina, South Carolina, Georgia, and Tennessee; for all data in the books of meetings named is assembled in this book.

The books will be bound solidly in cloth and boards and printed on a fine quality of paper. They will be of the usual library size (8 1/2 by 11 inches), and will be a credit to any library.

PRICE: The retail price of the books will be $20.00 per copy. BUT, as a special inducement to secure advance subscriptions, those who subscribe BEFORE publication will be supplied at $15.00 per copy.

A subscription blank is hereto attached for the convenience of advance subscribers. The edition will be limited in number.

ADVANCE SUBSCRIPTION BLANK

To Friends Book and Supply House
Richmond, Indiana

Dear Sirs:

Please send me Postpaid_____cop_____of Volume I of William Wade Hinshaw's ENCYCLOPEDIA OF QUAKER GENEALOGY as described in the foregoing Prospectus at the advertised pre-publication price of $15.00 per copy, as soon as it is ready for distribution. Find enclosed money conveyance to pay for this order in full.

Signed_____

Street or R.F.D._____

City_____State_____

(Advertisement)

ABBREVIATIONS

b	born
bur	buried
cert	certificate
ch	child, children
co	chosen overseer (s)
com	complained, complained of
con	condemned
d	died
dec	deceased
dis	disowned, disowned for
dt	daughter, daughters
fam	family
form	formerly
gc	granted certificate
gct	granted certificate to
gl	granted letter
h	husband
jas	joined another society
ltm	liberated to marry, left at liberty to marry
m	marry, married, marrying, marriage
mbr	member
mbrp	membership
mcd	married contrary to discipline
MH	meeting house
MM	monthly meeting
mos	married out of society
mou	married out of unity
mtg	meeting
prc	produced a certificate
prcf	produced a certificate from
QM	quarterly meeting
rec	receive, received
recrq	received by request
relfc	released from care for
relrq	released by request
rem	remove, removed
rmt	reported married to
roc	received on certificate
rocf	received on certificate from
rol	received on letter
rolf	received on letter from
rpd	reported
rq	request, requests, requested
rqc	requested certificate
rqct	requested certificate to
rqcuc	requested to come under care (of mtg)
rst	reinstate, reinstated
s	son, sons
uc	under care (of mtg)
w	wife
YM	yearly meeting

PERQUIMANS MONTHLY MEETING
INTRODUCTION

North Carolina Quakerism had its beginning, toward the end of the seventeenth century, in the Precincts of Perquimans and Pasquotank. A full account of this beginning is given by Dr. Stephen B. Weeks in chapters III and IV of "Southern Quakers and Slavery."

The earliest existing records of a monthly meeting in Perquimans County begin with 1680. In that year Christopher Nicholson & Ann Atwood were married in a meeting held at the house of Francis Toms. In the following year Henry White and Damaris Morison were left at liberty to proceed in marriage by "a monthly meeting held at the house of Henry Prows in Little River." In 1683 William Bundy and Mary Peirce published their intention of marriage at a quarterly meeting held at the house of Christopher Nicholson. Five or six other marriages which are recorded were accomplished prior to 1700. Prior to 1690, most of the meetings appear to have been held at the houses of Jonathan Phelps and Christopher Nicholson. Between 1690 and 1700 they were more frequently held at the house of Francis Toms. Dr. Weeks (Southern Quakers and Slavery, page 47) concludes that in 1700 there were two monthly meetings and a quarterly meeting in Perquimans County. One of the monthly meetings, he says, was held at the house of Francis Toms, the other at the house of Jonathan Phelps. In 1698 it was agreed by the quarterly meeting that the last seventh day of 7th month in every year should be yearly meeting at the house of Francis Toms, the elder.

The existing minutes of Perquimans Monthly Meeting (except those relating to marriages as referred to above) begin with 1736. At that time the membership included Arthur Albertson, Elisabeth Albertson, Sarah Albertson, Sarah Albertson, Jr., Mary Anderson, Thomas Baggley, Joseph Barrow, Josiah Bogue, William Bogue, Benjamin Borden, Jane Bundy, Sarah Bundy, Jemima Cannon, Elizabeth Charles, Richard Cheston, Mary Clary, Ann Cornwell, Hannah Cosand, Richard Davis, Caleb Elliott, Josiah Gilbert, James Griffen, Sen., James Griffin, Jr., Miriam Guyer, Aaron Hill, William Hill, Sen., Thomas Hollowell, Thomas Jessop, Peter Jones, Jr., Ann Jones, Margaret Jones, Elizabeth Lamb, Sarah Metcalf, John Morgan, John Moore, Francis Newby, Joseph Newby, Jemima Newby, Sen., Jemima Newby, Jr., Sarah Newby, Mary Nicholson, Zachariah Nixon, Thomas Peirce, Miriam Peirce, Elizabeth Perisho, Sarah Ratliff, Abram Sanders, Richard Sanders, Francis Toms, Thomas White, Mary White, Orpha White, Rebeccah White, John Wilson, Rachel Wilson, Thomas Winslow, Sen., Martha Winslow.

Preparative meetings and meetings for worship which are mentioned in the early minutes (1736-1770) as being subordinate to Perquimans Monthly Meeting include * * *

(Advertisement)

James & Hannah (Griffin) Morgan, cont.
married 3-16-1768.
Ch: Millisent b. 1- 1-1769.
James " 3- 7-1771; d. 8-17-1774.
Sarah " 7-31-1773.
Charles " 4-28-1777.
Millisant (Symons) Morgan, 2nd w. James.
married 4- 2-1783.
Ch: James b. 12-22-1783; d. 11-11-1785.
Hannah " 4- 6-1785.
Lydia " 11- 1-1786.
Margaret " 6-18-1788.
Mary " 7-15-1791.
Nathan " 4-24-1793.
Page 246-2.
Anna " 3- 4-1795.
Samuel " 3- 7-1797; (d. 9-29-1825, p. 14-4.)
Jonathan " 1-16-1799; d. 4-12-1800.
James Morgan, s. James, Sr., d. 11-13-1799.

Page 105-2.
Lemuel Morgan, s. James.
Miriam Morgan, dt. Joseph Griffin.
married 2-12-1775.
Ch: Mary b. 12- 5-1775.
Sarah " 7- 2-1778.

Page 54.
Aron Morris

Ch: Joshua b. 4- 6-1726.
Beniamin " 8-20-1728.
Joseph " 2- 1-1731.
Miaram " 3-14-1733.
Susana " 7----1735. (middle of month)
John " 12-11-1737.
Mary " 1- 8-1739.
Sarah " 1- 5-1743. (d. 9-26-1743, p. 144.)
Aaron " 9- 5-1744.
Elizabeth " 4-22-1747.
Page 13.
Aaron Morris, s. John & Mary, d. 9-10-1770, 2nd day of week, aged 66 yrs.
Mary Morris, w. Aaron, d. 12-10-1791, aged about 85 yrs. (dt. Benjamin Pritchard, p. 28.)

Page 104.
Aaron Morris, s. Aaron.
Margaret Morris, dt. Thomas Nicholson, d. 12-17-1780.
married 11-30-1768.
Ch: Thomas b. 9-11-1769.
Christopher " 10-18-1771.
Mary " 3-31-1774.
Mark & Ruth " 1- 9-1777.
Isaac " 4-20-1780.
Lydia (Davis) Morris, 2nd w. Aaron.
married 2-27-1782.
Ch: Aaron b. 11-18-1782.
Pritchard " 9-15-1784.

Aaron & Margaret Morris, cont.
Ch: Jehosphaphat b. 8-17-1786.
Margaret " 6-24-1788. (d. 7-25-1808, p. 74-2)
Sarah " 6- 2-1790.
John " 6-24-1794. (d. 11-12-1803, p. 74-2)

Page 74-2.
Aaron Morris, s. Aaron & Mary, d. 12- 8-1796, at 12 P.M., aged over 52 yrs.
Lydia Morris, relict of Aaron, d. 4-18-1807.

Page 13-2.
Aaron Morris, s. Benjamin, d. 12-18-1814, about 12 o'clock noon, age 63 yrs.
Miriam Morris, dt. Joseph Robinson, d. 11-13-1807, at 9:15 A.M., aged near 65 yrs.
Ch: Mary b. 6-26-1774.
Ann " 2- 3-1776.
Sarah " 12-18-1777; d. 9-25-1778, aged 9 mos. 7 das.
Samuel " 9-19-1779, at 5 P.M.; d. 2-11-1788, about sunrise, aged 8 yrs. 4 mos. 21 das.
Elizabeth b. 1- 4-1782, at 1 A.M.
Margaret " 3-27-1784, at 5 A.M.
Son " 6-20-1789 (stillborn)
Miriam Morris, relict of Joseph, d. 2-12-1787.

Page 23.
Aaron Morris, s. Benjamin & Mary, b. 10-18-1751.

Page 176-2.
Aaron Morris, Jr.
Sarah Morris
Ch: Lydda b. 7-24-1806; d. 10-22-1806.
Aaron " 3-19-1808.
William Muse " 10- 3-1810; " 9- 5-1812.
Thomas " 7-27-1813.
Joseph Draper " 1- 1-1816.
Benjamin " 10-28-1817.

Page 5-4.
Anderson Morris
Mary Morris
Ch: Elisabeth b. 8-10-1813; d. 10-29-1819.
Benoni " 4-21-1815; " 12-20-1817.
Mary Abigail " 4- 7-1817.
John Anderson " 12-13-1819.
Mordecai " 2-28-1822.
Jethro " 2-23-1826; " 8-25-1827.

Page 123.
Benjamin Morris, s. Aaron & Mary, d. 1-30-1762.
Mary Morris, w. Benjamin & dt. Samuel Bundy, d. 5-18-1753, aged 22 yrs.
Mary Morris, widow of said Benjamin, d. 2- 4-1762.

(Advertisement)

HACKNEY.
1763, 5, 7. Mary Lambert (form Hackney) dis mou.

HADLEY.
1756,10, 2. Patience (Hadly) (with h) & ch rocf New Garden MM, Pa.
1758, 1, 7. Mary rocf New Garden MM, Pa.
1759, 5, 2. Jeremiah dis mou.
1762, 7, 3. Ruth (form Lindly) rpd mou.
1762, 8, 7. Mary gct Dunn's Creek MM.
1763, 3, 5. Simon roc.
1766, 9,11. Hannah, dt Joshua & Patience, Orange Co., m Jesse Johnson.
1769, 9, 2. Deborah Little (form Hadley) dis mou.
1772,10, 3. Lydia Holaday (form Hadly) rpd mou.
1776, 2, 3. Thomas dis.
1778, 8, 1. Jane Travis (form Hadley) dis mou.
1779, 3, 6. Catharine Holaday (form Hadley) rpd mou.
1779, 6, 5. Joshua & Simon, s Thomas, dis.
1779,11, 6. Simon gct Deep River MM, N. C.
1779,11,24. Sarah, dt Joshua & Ruth, Chatham Co., m Eli Newlin.
1779,12, 4. Thomas, s Simon, dis mou.
1779,12, 4. Patience (Hadly) gct Deep River MM.
1782, 3, 2. Lydia recrq.
1782, 7, 6. Mary (Hadly), w Jeremieh, recrq.
1782, 8, 3. Joshua, Jeremiah & James, s Jeremiah, recrq.
1782,11, 2. Mary, Sarah & Patience (Hadley) recrq of parents, Jeremiah & Mary.
1783, 1, 9. Lydia, dt Jeremiah & Mary, Holly Spring, m Samuel Cox.
1783,12,10. Thomas, s Joshua & Ruth, Cane Creek, Chatham Co., m Mary Newlin.
1786, 3, 4. Binjamin dis mou.
1787, 1,18. Joshua, s Jeremiah & Mary, Holly Spring, m Elizabeth Barker.
1787, 5,10. Simon, s Joshua & Ruth, Cane Creek, Chatham Co., m Elizabeth Thompson.
1789, 3, 7. Mary England (form Hadly) dis mou.
1789, 8, 9. Jeremiah, s Jeremiah & Mary, Chatham Co., m Ruth Maris.
1790, 6, 5. Isaac, Joshua, John, Joseph & Jacob recrq of father, Joseph.
1790, 6, 5. Catharine & Elinor, dt Joseph & Mary, recrq.
1791, 9, 3. Mary recrq.
1791,10,13. William (Hadly), s Joshua & Ruth, Cane Creek, Chatham Co., m Sarah Clark.
1791,11, 9. Joseph, Cane Creek, Chatham Co., m Rachel Harvey.
1792,10, 6. Mary Grave (form Hadly) dis mou.
1793, 9, 7. Ruth (Hadly) (form Marshill) dis mou.
1795, 5, 2. John rocf Spring MM, N. C., dated 1795,4,6.
1795, 5, 2. Lydia (Hadly) rocf Spring MM, N. C., dated 1795,4,6.
1795, 6, 6. Thomas & s, Joshua, John, Eli & James, rocf Spring MM, N. C., dated 1795, 5,4.
1795, 6, 6. Mary (Hadly) & dt, Hannah, rocf Spring MM, N. C., dated 1795,5,4.
1796, 5, 7. James dis mou.
1796, 6, 4. Sarah Siler (form Hadly) dis mou.
1797, 8, 5. Ruth (Hadly) con the misconduct for which she was dis.
1797,11, 4. Ruth gct Spring MM, N. C.
1799,10,17. Jonathan (Hadly), s Joshua & Ruth, Chatham Co., m Ann Long.
1800, 4, 5. James rpd mou.
1800, 5, 3. Jonathan rocf Spring MM, N. C., dated 1800,4,7.
1800,11, 1. Jeremiah rocf Spring MM, N. C., dated 1800,10,6.
1801, 3, 7. Lydia (Hadly) gct Spring MM, N. C.
1803, 7,16. Joshua, Jr., Chatham Co., m Jane Hinshaw.
1803,12, 7. Joshua (Hadly), s Joshua & Ruth, Chatham Co., m Lydia Hiatt.
1804, 6, 6. Jacob (Hadly), s Joshua & Ruth, Chatham Co., m Phebe Piggott.
1804,12, 1. Lydia (Hadly) gct Spring MM, N. C.
1804,12, 5. Hannah (Hadly), dt Thomas & Mary, Chatham Co., m John Piggott.
1805, 6, 1. Jean gct Spring MM, N. C.
1805,10,17. John (Hadly), s Jeremiah & Mary, Ridge Mtg, N. C., m Hannah Allen.
1806, 4, 5. Pheby (Hadly) gct Spring MM, N. C.
1807, 9, 5. John & fam gct Miami MM, Ohio.
1807, 9, 5. Lydia (with h) & ch gct Center MM, Ohio.
1808, 3, 5. James gct Fairfield MM, Ohio.
1808, 3,17. Joseph, Chatham Co., s Joshua & Ruth, m Mary Hinshaw.
1808, 9, 8. Patience (Hadly), dt Jeremiah & Mary, Chatham Co., m John Kemp.
1809,10,12. John (Hadly), s Thomas & Mary, Chatham Co., m Hannah Hadley.
1809,10,12. Hannah, dt Joshua & Elizabeth, Chatham Co., m John Hadly.
1811, 7, 6. Isaac & fam rocf Back Creek MM, N. C., dated 1811,5,25.
1811, 7, 6. Ruth & dt, Margaret, Elizabeth & Ruth, rocf Back Creek MM, N. C., dated 1811,5,25.
1812, 7, 4. Joshua dis mou.
1812, 8, 1. Enoch con his mou.
1812, 8, 1. Mary gct Spring MM, N. C.
1813, 3, 6. Rebekah (form Hinshaw) dis mou.
1813, 8, 7. Eli gct Spring MM, to m.
1814, 2, 5. Elener McMasters (form Hadley) dis mou.
1814, 4, 2. Margret rocf Spring MM, N. C., dated 1814,2,26.
1814, 8, 6. Jean dis.
1814, 9, 3. Simon gct Spring MM, to m.
1815, 9, 2. John gct Lick Creek MM, Ind.
1815,11, 2. George, s Jeremiah & Ruth, Chatham Co., m Deborah Cox.
1815,11, 4. Joshua recrq.
1815,11,23. James, s Thomas & Mary, Chatham

(Advertisement)

STANLEY, continued.
Phebe, Anna, Nathan, Hannah, Elizabeth & Rebecca, rocf Mt. Pleasant MM, dated 1813, 1,30.
1813, 7,31. John recommended to Fairfield MM, Ohio.
1813, 9,25. Levina dis mou.
1813,11,27. Gravner recrq.
1814, 1,29. Diana Hunt (form Stanley) con her mou.
1815, 4,29. Isaac rpd mou.
1815, 7,29. Samuel, 2nd con his mou.
1815, 7,29. Elizabeth dis mou.
1816, 1,27. Isaac con his misconduct.
1816, 7,27. Josaiah & fam (s: Josiah) rocf Deep River MM, dated 1816,7,1.
1816, 7,27. Abigail & dt, Jemima, Lavina & Asenath, rocf Deep River MM, dated 1816,7, 1.
1816, 8,31. James & fam gct Center MM, Ohio.
1816, 8,31. Prudence (with h) & fam gct Center MM, Ohio.
1818, 5,30. Elizabeth & ch, Betsey, recrq.
1819,10, 7. Israel, s Mahlon & Hannah, Guilford Co., m Elizabeth Benbow.
1820, 6,24. Elizabeth & dt, Luzena, recrq.
1820, 6,24. Milton recrq of father, Gravener.
1820,10,28. Israel rocf Dover MM, dated 1820, 9,23.
1823, 3,29. Milisient dis mou.
1823, 6,28. Abigail con her misconduct.
1823,10,25. Unity rmt Jesse Dennis, of Salem MM.
1824, 4, 1. Anna, dt Abel & Rachel, Guilford Co., m David Osborn.
1824, 5,29. William, 2nd rocf Dover MM, dated 1824,5,22.
1826, 2, 8. Mary, dt Jesse & Ruth, Guilford Co., m Joseph Forster.
1826, 4,29. Thomas dis.
1826, 5, 4. William, s Samuel & Sarah, Guilford Co., m Susanna Moore.
1829, 3,28. Nathan con his mou.
1830,10,30. Jesse dis mou.
1831, 2,26. Elizabeth Portes, a ch living with Sarah Stanley, recrq of latter.
1831, 2,26. Rachel (form Trueblood) dis mou.
1831, 8,27. Henry dis mou.
1831,12,31. Richard dis.
1832, 3,31. Phebe Murrow, an orphan, under care of Susan Stanley, recrq of latter.
1833, 4,27. William, s Jesse & Ruth, gct Milford MM, Ind.
1833, 5,25. Assenath dis.
1833,11,30. Nathan gct Center MM.
1835, 8,29. Rachel recrq.
1835, 9, 2. Luzena, dt Gravner & Elizabeth, Guilford Co., m Isaac Clark.
1837, 1,28. Isaiah dis mou.
1840, 6,27. Levina dis.
1840, 7,25. Charles con his mou.
1840, 7,25. Nancy con her mou.
1844, 3,30. Joshua & w rocf Center MM, dated 1844,2,17.

STANLEY, continued.
1844, 3,30. Abigail H. rocf Center MM, dated 1844,2,17.
1844, 5,25. Eli con his mou.
1844, 8,31. Uriah con his mou.
1844,10,26. Susan & fam gct Milford MM, Ind.
1846, 5,30. Mahala recrq.
1846,12,26. Calvin, a minor, rocf Dover MM, dated 1846,9,20.
1846,12,26. Nathan's cert to Dover MM not accepted by that mtg.
1847, 7,28. Nathan & fam (s: William, Isaac & Cyrus) rocf Dover MM, dated 1845,12,25.
1847,12,29. Joshua & w, Abigail, gct Center MM.
1848, 7,26. Nancy rqct Bloomfield MM, Park Co., Ind.
1849, 3,29. Sarah gct Bloomfield MM, Park Co., Ind.
1849, 8, 1. Rachel (Standly), dt Isaac & Mary Trueblood, Guilford Co., m Reuben Starbuck.
1850,12,25. Cyrus con his mou.
1850,12,25. Lydia dis.
1851, 9,27. Mahaly J., dt Mary, Guilford Co., m Solomon D. Edwards.
1852,10,27. Eli rpd mou at Spiceland MM; dis 1853,4,27.
1852,11,24. Nathan & w, Phebe, & fam gct Spiceland MM, Henry Co., Ind.
1853, 8,31. Lydia, Hannah & Rebecca gct Richland MM, Hamilton Co., Ind.
1854, 2,22. Milton dis mou.
1856, 4,30. Rebecca gct Three Rivers MM, Warren Co., Iowa.
1856, 4,30. Lydia gct Three Rivers MM, Warren Co., Iowa.
1856, 8,27. Charles dis.
1857, 3,25. Calvin dis mou.
1858, 1,27. Uriah & Collita con their misconduct.
1859, 1,26. W. P. rqct Plainfield MM, Hendrix Co., Ind.
1859, 2,23. Isaac H. rpd mou.
1860, 4,25. Nancy dis.
1862, 1,29. Andrew dis.
1862, 1,29. Collita (man) dis mou.
1863, 9,30. Uriah dis.
1864,11,30. Preston recrq.
1865, 1,25. Collita recrq.
1866, 5,30. Preston dis.
1867,12,25. Cyrus gct Hopewell MM, Henry Co., Ind.
1869,11,24. Elizabeth A. & minor ch, Eugenia Ellen, Alice Esther, William Penn & Josephine, recrq.
1873, 3,26. Milton, John & John N. recrq.
1873, 3,26. Mary, Jennie, Martha, Elizabeth, Lucy & Lydia recrq.
1873, 7,30. Victoria, Mary & Caroline recrq of parents, Milton & Mary.
1878, 1,26. Kelitta (man) gct Greensboro, Ind.
1878, 1,26. Lavina rocf Poplar Ridge MM, Hamilton Co., Ind.
1881,11,28. Kalita C. & w, Elizabeth A., & min-

(Advertisement)

David & Susannah Haworth, cont.
Ch: Sarah Ann b. 2-14-1831.
David " 1-19-1833.
Betsy Jane " 6-14-1836; d. 8-12-1836.
Wm. Lewes " 2-10-1838.
Mahlon " 6- 9-1840.

Page 53.
John Haworth b. 10-17-1778.
Cisilia Haworth b. 10-28-1778.
Ch: Joel " 8-30-1804.
Ann " 12-13-1806.
Thomas " 7- 1-1810.

Page 90.
John Haworth
Hannah Haworth
Ch: Isaac Joseph b. 5-25-1833.
Richard Harden " 11- 5-1834.
John " 9-10-1837.

Page 90.
John Haworth (d. 5-10-1883, age 76 yrs. 8 mos. 15 das., p. 142)
Lydia Haworth
Ch: Amanda b. 8-22-1840.
Preston " 5- 7-1842; d. 12-22-1887.
Noah " 4- 7-1844.
Wesley " 2-25-1846.
Sarah Jane " 2- 8-1848.
Verginia Adaline " 3- 7-1850.
Daniel B. " 12-10-1851.
Hannah E. " 10-22-1853.
Harriet M. " 11-12-1855; d. 10-23-1876.
Benjamin C. " 8-16-1858.

Page 51.
Richard Haworth b. 8-31-1745.
Ann Haworth " 5-10-1746.
Ch: Susanah " 7-27-1766.
William " 10-27-1768.
James " 1- 8-1771.
Mary " 2- 6-1774; d. 12-11-1808.
Sarah " 3- 4-1776.
John " 10-17-1778.
Charity " 7-14-1781.
Richard " 1-13-1784; " 11-15-1808.
Joel " 4-17-1786.
Jonathan " 11-16-1789.
David " 11-16-1789.
[Richard Haworth b. in Va. & there m. Ann Dillon, after which he rem. to Tennessee & settled on banks of Holston River. Biographical & Genealogical History of Wayne, Fayette, Union & Franklin Counties, Ind.]

Page 49.
William Haworth b. 10-27-1768; d. 4- 8-1847.
Jane Haworth b. 2-16-1774; d. 6- 3-1846.
Ch: Richard " 3- 5-1794.
Sarah " 10-30-1795.

William & Jane Haworth, cont.
Ch: Ann b. 12-12-1797.
William " 12- 7-1799.
David " 5-18-1802; d. 2-28-1803.
Charity " 1-28-1804.
John " 8-26-1806.
Isaac " 12-27-1808.
Mary " 1-31-1811.

Page 102.
Ezra Hinshaw
Jane Hinshaw
Ch: Ira b. 10- 5-1820.
Lucinda " 8-28-1822.
Jesse " 8-15-1824.

Page 68.
Uriah Hinshaw
Mary Hinshaw
Ch: William b. 11-26-1808.
Evan " 1-18-1810.
Charles " 8-18-1811.
Henry " 3- 7-1813; d. 3- 8-1820.
Richard " 7- 2-1814.
Ezra " 9- 1-1816.
David " 7- 1-1818.
Asenath " 6-27-1820.
Serena " 1-11-1822.
Zimri " 11- 1-1823.
Ruth " 1-24-1826.
Angelina " 8-15-1829.

Page 48.
Wm. Hinshaw
Margaret Hinshaw
Ch: (Alice b. 3-21-1783, p. 7)
Uriah " 2- 8-1785. (1- 8-1785,p. 7)
Sarah " 6- 8-1787.
Hannah " 2- 8-1789.
Mary " 9-18-1792.
Ezra " 1- 3-1797.
Ruth " 6-11-1799.
Margaret " 2-17-1802.
William " 9- 4-1804.
Lucinda " 9- 5-1807.
Wm. Hinshaw, Sr. d. 6-29-1807.
Margaret Hinshaw d. 1-18-1828.

Page 62.
George Hobson
Rebecca Hobson [dt. Thomas & Ann Marshill, b. 1-24-1780]
Ch: Thomas b. 1-29-1803.
Sarah " 4-13-1805.
Ann " 11-14-1806.
Charles " 1- 1-1809.
[Joshua & Jesse Hobson, 2 other sons George & Rebecca, b. in Tenn., White Water MM, Ind. records]

Page 90.
Samuel Hoggatt
Mary Hoggatt
Cont. on next page

(Advertisement)

In Historic Miami

By Errol T. Elliott

PROBABLY no other place in the Middle West has been the center of more historic significance to Friends, from the point of view of Quaker migrations, than has the territory about Waynesville, Ohio, on the Miami River. As the nineteenth century opened, this region was a veritable mecca for Quaker caravans from the Carolinas and Georgia where slavery had become an impossible influence in which to rear Friendly families. Other groups had moved to western Pennsylvania a few years earlier and settled near the present site of Uniontown. They composed Westland and Redstone Monthly Meetings, which, uniting to form Redstone Quarterly Meeting, parented the meetings that sprang up beyond the Ohio River as Friends moved farther west.

Migrations across Ohio to the Miami increased so rapidly that by 1803 Miami Monthly Meeting had been set up by Redstone Quarterly Meeting at the present site of Waynesville. In 1808 Miami Quarterly Meeting was set up by Baltimore Yearly Meeting. It seems that Ohio, and the Miami country in particular, was a chief concern of southern meetings at this time, according to the many Monthly Meeting records. In some cases whole Monthly Meetings disbanded and moved to this "Northwest Territory."

During the four years from 1803 to 1807, at least eighteen hundred removal certificates of Friends were received by Miami Monthly Meeting. More than eight hundred of these were from the Cane Creek and Bush River Meetings in South Carolina and from Georgia. But this was only the beginning of a new home base from which many other meetings were to be established. Thirty-four Monthly Meetings up to 1828 were either set up by Miami Quarterly Meeting or owed their origin indirectly to it. The list includes well known meetings across Ohio and Indiana and including Vermilion in eastern Illinois, according to the Centennial record of 1903.

No one could write a history of American Quakerism from 1800 without giving Miami Quarterly Meeting as composed at that time, a very important place. Ohio Yearly Meeting, set up in 1813 by Baltimore, originally included all midwestern meetings until the formation of Indiana, Western and Wilmington Yearly Meetings. Miami Quarterly fathered many of the new Quaker colonies which made up those three Yearly Meetings.

As I met with the Miami Quarterly Meeting of Wilmington Yearly Meeting, which represents, from the separation in 1828 a branch of the original Miami, the hillsides were again peopled by my imagination with the Quaker pioneers hewing out homes, meetinghouses, and schools in the virgin territory. They congregated in the church yards and came silently into our meetings for worship. I was very conscious of the historic dimension of this Quarterly Meeting.

There was the sense of being hopelessly in debt to those whose testimonies for adventurous truth were the chief urge to migration and their principal contribution to the development of the West. This Quarterly Meeting was created from those primal convictions which grew out of Friends' central faith in human values and possibilities and the immediacy of God.

That was the central stream, by whatever words expressed—"that of God in every man," black as well as white. Of such "stuff" was Miami made, and if Miami, then the ideational streams from it which gave birth to much of Western Quakerism. In worship, questions came to my mind which reach beyond the confines of the present-day Quarterly Meeting. It is not difficult to carry on for a time an illustrious name. The heterodoxies of yesterday are often the most popular orthodoxies of today. The organizations remain to mark the "conquest" when it cost something, while the birth springs of the movement run low. Building the "monuments" of our forefathers may be an easy escape from following in their train. The currents running through Miami out through the Mississippi Valley have many times become diluted with mass thought and practice.

Is the Creek Caesar's?

Following the Quarterly Meeting sessions at Harveysburg, I was taken by the Antrams to the peaceful, isolated meetinghouse called Caesars Creek, for Sunday morning worship. Here, perched in semi-sentinel fashion on a hill, yet sufficiently surrounded by trees and isolated from metallic civilization, is a meeting of Friends which in its very setting inspires worship. A city dweller feels the deep pull to such beauty and retreat where street cars, whistles, and horns do not invade the calm. This was made an indulged meeting for worship in 1805, then given Preparative status and included in Center Monthly Meeting. It became a separate Monthly Meeting in 1810.

Following the winding road along the creek with its turns in and out of happy surprises, I was informed that we were on *Haines* Road, as if *Antram* Corner and *Harveys*burg were not enough Quakerized geography. One can gladly concede the appropriateness of these names, but how did the creek come to be Caesar's! Under the concept that Caesar has certain limited rights we may even concede that point, particularly when we remember the Friendly generations that have planted "the seed" along this racing stream.

In the evening at the home of Mary Antram, whose ministry pilots the Caesars Creek Meeting, a group of young Friends met to start a series of lessons on the "Discovery of Jesus." A class of eager young people engaged in such a candid quest should help to spread the spirit of Christ on Caesar's banks.

A Young Friend Goes to Bat

Speaking of Caesar's claims, a certain traveling evangelist had recently startled some of the audience by declaring that those who refused to sanction and support war were "sissy" in attitude and were unpatriotic. In the person of Helen Newlin, the spirit of John Woolman was again expressed in a labor of love with the speaker. She was joined by Methodists and other Friends, who, otherwise, were giving their positive cooperation to the said speaker engaged in the community service. Thus does Miami still witness to the potency of her inheritance on the relative place of Caesar and Christ.

An interesting side path was a meeting with the Finance Committee of Wilmington Yearly Meeting. Here is a Yearly Meeting Committee under the leadership of William Miller that seriously proposes to stage a come-back in support of the Yearly Meeting and Five Years Meeting program. May their tribe increase!

ON HEARING LANSBURY

J. Edgar Williams, pastor of the Friends Meeting in Detroit, heard the great peace address delivered in that city by George Lansbury, English statesman and Christian. While under the spell of its power, he wrote the following lines, with apologies to Joyce Kilmer, which were published in the Detroit *News* for May 11.

I know that I would like to see
Our world from greed and wars set free.
A world that seeks the better way,
Where peace and joy and love hold sway.
A world that knows no race or blood
Excluded from its brotherhood;
And always striving for the right,
Led on by God's eternal light.
Man-made wars and greed must flee.
But only God can set us free.

Historic Peace Groups at Methodist Conference

MENNONITES, Brethren and Friends have, since the war days, felt a close kinship. But that bond was strengthened when together we carried out a joint concern based on our common peace testimony. Growing out of a meeting of representatives of these three groups held at Newton, Kansas, last fall, a joint cooperative committee was appointed. Robert Balderston, of Chicago, represents Friends. The committee's first undertaking was to send a delegation representing the three religious bodies to attend the General Conference of the Methodist Church, meeting in May in Columbus, Ohio. The delegations came in full force. The Friends present were: President Walter L. Collins, of Wilmington College, Clarence E. Pickett, and Alvin T. Coate, the latter acting as spokesman for the entire delegation.

A special Peace session of the Conference was planned, and the reception was most cordial. The central purpose was to welcome and encourage the growing peace sentiment in the great Methodist Communion. The gathering was most cosmopolitan—a Negro bishop was presiding, and there were Indians (both East and American), Chinese, Germans, Mexicans, as well as American representatives. It was a veritable League of Nations!

George Lansbury of England brought a stirring message to the Conference, and our Friend, Alvin T. Coate, spoke for the representatives of the historic Peace churches as follows:

"We bring to this great body of the Christian Church our most cordial greetings.

"These groups have sent us to assure this Conference of their love and confidence and to pledge their cooperation in all right methods in making effective our common ideal.

"The widening sector in the ranks of good will being occupied by American Methodism is most heartening and will stimulate peace sentiment everywhere.

"It may well be that your World Peace Commission will become a city of refuge in the midst of the bloody madness of our day.

"To us of the historic peace communions this is a high occasion when unitedly we acknowledge the eternal rightness of our martyrs to this cause. We may have illumined the area of Christian thought with a little light but it has been a steady one.

"It is the light of the pragmatic mystic, if I may join such words. The true mystic is pretty sure to be right but he is almost equally sure to be right too soon, and being right too soon always carried a heavy penalty. Through the centuries of his waiting, his loneliness has taught him patience and serenity and he walks sure-footed in a dizzy world.

"These little groups have not acquired their peace conviction by logic or formula; it is inherent in their religious experience. That prophet Menno Simons found that discipleship under the Prince of Peace left no room for doubt in him and it has left none in his followers.

"The illustrious leaders of the Brethren discovered peace in themselves as a spiritual imperative; they found there, too, an area which could not admit the intrusion of a human court or government mandate.

"To the sensitive soul of George Fox of the Quakers the cruel and maladjusted civilization of his day exhaled a kind of cosmic halitosis. Only after his discovery of God within him lifting him into that life which is above all wars and fighting—only then did the earth take on the new smell of righteousness and promise.

"We who are their children know that their conviction and ours is the mind of Christ and that it will receive the ultimate sanction of mankind. These groups are therefore not betrayed into violent methods in the cause of peace. Our peace conviction is very central in our faith; we see man as the prime purpose of creation; for this man our common Master lived and died and rose again. We hold that there is no right interpretation of the mind of Christ apart from the supremacy of the individual. For him governments are maintained, for him institutions are founded and laws laid down. Happily, this conviction, from which we have not wavered through the centuries, is in perfect consonance with the genius of American Government as conceived by its founders and fixed in its institutions.

"We cannot therefore ally ourselves with any movement however called which harms this vital principle. We are for democracy in government for the same reasons which makes us democratic in religion.

"Man, being God's chief concern, there is no Christian way to kill a man whether he be one or a batallion; there is no Christian way to kill a man whether by military conflict or in processes of industry. We hold this truth to be as eternal as God's love and as sacred; as universal and as inescapable. We cannot divorce peace among persons from peace among nations; we cannot condone economic warfare if we denounce international violence.

"We know that such a conviction must eventuate in action, that it must be made effective in laws and institutions, and we rejoice that your great body is moving with increasing influence to that end.

"We have come to share with you our heritage because of your genius for accomplishment. And so we tender you the comradeship of these groups, few in numbers but valiant in spirit."

It is proposed also to have a delegation attend the General Council of Congregational Churches in June.

CLARENCE E. PICKETT.

Philadelphia, Pennsylvania.

THE FIELD *is* THE WORLD

With most denominations the former distinctions between Home and Foreign Missions have been discontinued. In his explanation of the Parable of the Tares, Jesus said, "The field is the world."

No Christian experience or consecration is adequate for service in one place and not in another. Highly specialized training may be desirable for difficult situations at home or abroad. But prior to such, the foundations of Christian faith and life should be reinforced by comprehensive studies in the Bible, the history and activities of the Christian Church, Religious Education and related subjects.

The Biblical School of Friends University, Wichita, Kansas, seeks to provide such general training in a distinctly Friendly atmosphere.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

IN FURTHER APPRECIATION OF OUR "BROTHER IN BROWN"

Editor, THE AMERICAN FRIEND:

In Kagawa is found the highly desirable combination of a warm, fervent, personal religion and a robust social passion and world-interest. For this reason, I wish to congratulate you for devoting an issue of THE AMERICAN FRIEND to the one whom you have so beautifully and significantly called our "Brother in Brown."

I can easily understand how any one whose religion has not grown beyond the "personal" should have little appreciation for men like Kagawa, Albert Schweitzer, and Stanley Jones. But I fail to see how one whose religion has become socialized—that is, who has a deep love for his fellow men and a genuine interest in the Kingdom of God on earth—can escape seeing in Kagawa a comrade in the Christian faith.

We need not agree with every point in Kagawa's economic and political interpretation of the gospel. No one, however, who knows about the real Christian personality, about his sacrificial, tireless labors in behalf of the fallen and downtrodden of his fellows,—no one who knows the fruits of his life will hurl the stone of cruel insinuation at such a man. "Do men gather grapes of thorns or figs of thistles?—Wherefore by their fruits ye shall know them." This was the test Jesus applied to the religious leaders of his day. Why not apply it today?

JAMES R. FURBAY.

Carthage, Indiana.

Editor, THE AMERICAN FRIEND:

I feel I should add a word of encouragement, and endorsement to the work being done by the prophet and evangelist, Kagawa. I have had the delightful pleasure of meeting him personally, when he was in Indianapolis, and have heard several of his lectures. Frankly, I think his life, and that of his family, challenges any of us who wish to criticize. I often wish I could catch his "Way of Life," for after all, "Religion is caught, not taught." And to those who feel there is something lacking in the "wording" of Kagawa's belief, I would recommend that they read the story of Kagawa's early life which is given, in understandable language, in the book "A Grain of Wheat." I find written in the sacred records that Jesus, the Master Teacher, said some things that were terribly misunderstood, but we contend today for "his Way of Life." No, I cannot become alarmed at the interpretations a few may place on some statements, but I make bold to say the youth of today understand only that which is expressed in the words of Edgar Guest:

"I'd rather see a sermon than hear one any day;
I'd rather one should walk with me than merely tell the way;
Fine counsel is confusing, but example's always clear:
And the best of all the preachers are the men who live their creeds,
For to see good put in action is what everybody needs.

FRANK C. GUYATT.

Dublin, Indiana.

VISITS FORMER SHARECROPPERS

Editor, THE AMERICAN FRIEND:

I recently visited the Delta Cooperative Farm at Hillhouse, Miss., which Sherwood Eddy has helped to start for former sharecroppers.

I was deeply impressed with the amazing progress made in a few weeks by these families, Negro and White, who had already cleared, plowed and planted 140 acres of land, built six houses, and are developing a hopeful cooperative community. "I feel like a free man for the first time," was a common expression of these men who have lived so long under the old system which is so close to economic feudalism. They have a chance at last to show what they can do for themselves.

I was impressed with the personnel of these workers who have been carefully chosen for industriousness as well as other necessary qualifications. I believe they can make good and that this cooperative farm can succeed as a valuable demonstration of great social significance.

But at present the needs are great and urgent. These families must be supplied with something to eat. This means over $500 a month for the simplest rations and other initial expenses. Urgent needs also include funds for the purchase of the sawmill on the place to utilize and sell the valuable timber ($2,000); the nucleus of a dairy herd ($1,000 or less); a hog farm ($600); poultry farm ($300); a temporary social center ($500); a second-hand piano, radio, typewriter, mimeograph; playground equipment ($50); First Aid Kit ($25), etc.

The Church Emergency Relief Committee has been asked by Dr. Eddy to raise the money *for daily food for these families* until their gardens come in and the first cotton crop supplies cash for staples. Contributions for the other needs listed will also be gladly received and properly credited, including Charter Membership to those contributing $100 or more.

I hope that many of your readers will send contributions quickly to the Church Emergency Relief Committee, 287 Fourth Avenue, New York, N. Y.

JAMES MYERS, Secretary.

COOPERATIVE OWNERSHIP

Editor, THE AMERICAN FRIEND:

I do not think we need be alarmed at the wide variety of opinions in reference to Kagawa and his cooperatives. It should only urge us to more careful study of this outstanding Japanese Christian; and secondly as to how far the plan of cooperative ownership could be used to improve American business life.

As Americans our needs and wants include a great variety of commodities, many of them perishable, and trained men are needed to handle them successfully. To illustrate: the farmer learns after years of effort how to produce grain and live stock, but usually his knowledge of making shoes, plows, weaving cloth, etc., is very limited indeed. In order to exchange his products for the shoes, plows and clothes he needs, must he cripple his farming operations by putting cash into a share in these other enterprises and by vote help manage operations he knows little or nothing about? And would all these other people buy a share in the farmer's land and equipment in order to buy his products at a fair price?

We ought to receive a fair, honest and rapid exchange of products and services without so complicated ownership. Let each person do the work he can do best, keeping the real spirit of cooperation and remembering the motto, "Each for all, and all for each."

F. W. MICHENER.

Truro, Iowa.

WOULD STOP FOOLING

Editor, THE AMERICAN FRIEND:

Can you not prevail on the government to pay preachers for *not* preaching sermons? Perhaps more of us might subscribe for our church papers. How would it be to start a campaign to pay folks for staying away from meeting? I believe that idea would take like wildfire. Again, how would it do to pay them for not sleeping in meeting? We might then get some hearers. The poor taxpayer would never notice the difference. Soak him anyway. How would it do to pay the saloonkeepers *not* to sell beer? Say, that is a new one. These are just "grass root" ideas.

Seriously, my cry is, "How long, Lord,

how long?" We quibble over words, and men and nations are dead or dying. Why advocate joining the League of Nations when it has been and is just a farce? Let us stop fooling and get down to real business. The gospel of Jesus Christ is still the power of God unto salvation to every one that believeth. That is where I stand.

GEO. B. EVANS.

Muscatine, Iowa.

MAY QUARTERLY MEETING IN VIRGINIA

"May Meeting" in southern Virginia is something more than the usual Quarterly Meeting. It has a tradition behind it of big meetings and big dinners that used to draw Friends and friends of the Friends from towns and countryside for miles around. The train from Norfolk added a special coach to bring the Sunday visitors to Sedley, while the road for a quarter of a mile on either side of the old Black Creek Meetinghouse was lined with the carriages of those who drove to meeting.

Times have changed and the special train is no longer needed, for the crowds are smaller and most people come by automobile, but "May Meeting" is still the biggest of the year in Virginia Quarterly Meeting and still draws many besides Friends for the Sunday sessions. This year a loud speaker was installed to carry the Sunday afternoon message to those who remained outside the meetinghouse.

The contributions of two visiting speakers added greatly to the meetings. Raymond Binford, former President of Guilford College, gave inspiring messages Saturday and Sunday along the lines of evangelism and education. Leslie D. Shaffer, Executive Secretary of the Fellowship Council of the Society of Friends and also of the Friends' World Conference (1937), came down from Philadelphia to speak of the work of the American Friends Service Committee on Saturday afternoon, and to deliver a peace message on Sunday afternoon in connection with the Emergency Peace Campaign. A good deal of time and money had been spent in advertising this peace meeting in an effort to reach more than local Friends, and there was a very good audience for a message that was genuinely inspiring.

An unusual feature of this Quarterly Meeting was the music furnished by a choir of singers from each of the local meetings who sang anthems at the Sunday meetings under the leadership of Jesse A. Stanfield. Leslie Shaffer also sang several solos which were much appreciated.

Mention should certainly be made, too, of the excellent peace play, "I Pledge Allegiance," which was given Saturday evening, with Jesse and Vesta Stanfield in the roles of father and mother, and William Neave as the son who was suspended from college for his refusal to take military training.

IN RECENT HEADLINES AT POPLAR RIDGE

At the annual church meeting of Friends of Poplar Ridge, New York, held April 12, a bountiful supper was served by the women of the meeting to about one hundred and twenty-five persons. In the business meeting which followed, interesting reports were given of the work done by the various committees and of church and Bible school activities. The treasurer reported all local obligations met, benevolent and other budgets paid, and a small balance in the treasury. The Rev. F. H. Barstow, Presbyterian, of Union Springs, gave an address on the great value of the small things of life, stressing the importance of the small rural church, and citing the large number of present-day leaders who were country-born and who received their early religious impressions and training in a rural church community.

The Southern Cayuga Larger Parish is composed of nine member churches and includes Presbyterian, Methodist Episcopal, Church of the Brethren and Friends. Its Training School, held in the various churches, is now completing a three-year cycle on a broad balanced program of Bible Study, Missions, Religious Education, etc. The courses this year consisted of Children's Worship and Work, with the emphasis on Vacation Bible Schools; Christianity and Present Day Problems; and Christian Marriage and Home Making, taught by Cecil E. Haworth, pastor at Poplar Ridge.

The young people of our meeting were hosts at an Easter breakfast to young people of the Larger Parish. While the local group had the management of the occasion, individuals from the various churches participated in the program. The speaker was a Chinese native of Hawaii, Kim Un Chong, who is studying in Auburn Theological Seminary. His message brought new beauty to the day as he related his experience of an Easter sunrise from a mountain top overlooking Honolulu. The occasion was an inspiration to the many—about ninety—young people who filled the dining room.

The message of the Easter morning worship hour, given in a meetinghouse attractively decorated with potted plants and spring flowers, was practical and helpful. In the evening service the play, "For He Had Great Possessions," was beautifully presented by our young people to a large and appreciative audience.

A number of Poplar Ridge Friends had the rare privilege in mid-April of seeing and hearing Dr. Toyohiko Kagawa speak in Auburn.

On April 3 the entire community joined in extending congratulations and greetings to our oldest and much loved member, "Aunt" Ellen Simkin, aunt of Robert L. Simkin, on her ninetieth birthday. For many years "Aunt" Ellen's ears have been closed to earthly sounds, but her keen interest in life about her has not dulled, and she greets all with a cheery smile which is a reflection of her beautiful spirit within.

The Larger Parish sponsored a meeting in the interest of international peace in the auditorium of the high school at King's Ferry on April 26. Following an able address by Karlin Kapper-Johnson, an English Friend now of Rochester University, attenders participated in a forum discussion.

Scipio Quarterly Meeting was held at Perry City, May 3, with a full delegation from both member meetings, as well as representatives from the All Friends Groups in Ithaca, Rochester and Syracuse. The morning service was in true Friends manner, a soul stirring message being brought by William J. Reagan, who pointed out that the value of our religious belief lies in its reflection in our daily lives, and in its power to lift us above the perplexing and crushing problems of life. Karlin Kapper-Johnson, Nellie Roberts Shaw of Perry City, Cecil E. Haworth of Poplar Ridge, and the Field Secretary of New York Yearly Meeting, Elizabeth L. Hazard, were present.

ALL FRIENDS CORDIALLY INVITED

All Friends are cordially invited to attend and participate in the Friends' General Conference to be held this year, July 6-13, at Cape May, New Jersey. The program of the Conference is based on the five subjects to be discussed at the Friends World Conference in 1937. Among the speakers to be heard are Henry J. Cadbury, Professor of Divinity, Harvard University, T. Z. Koo, outstanding Chinese Christian leader, E. R. Bowen, General Secretary of the Cooperative League, two Yearly Meeting Secretaries, several teachers in Friends schools and colleges both here and abroad, and Clarence E. Pickett, Executive Secretary of the American Friends Service Committee. Special emphasis will be placed on the round table discussions to follow the formal addresses. Sessions of the Junior Conference for boys and girls under fourteen will be held each morning. Attendance at the Conference is not limited to a fixed number of delegates, and Friends interested in going to Cape May should write to J. Barnard Walton, 1515 Cherry Street, Philadelphia, Pennsylvania, for a detailed program of Conference activities.

QUAKERDOM · AT · LARGE

H. Millard Jones, pastor of the Friends Meeting at Minneapolis, Minnesota, has been elected Secretary-Treasurer of the Minneapolis Ministers' Federation.

* * * *

Announcement has been made of the appointment of Frederic E. Carter, pastor of the College Avenue Meeting at Oskaloosa, Iowa, as General Superintendent of Western Yearly Meeting.

* * * *

Rufus M. Jones has been invited to be one of the main speakers at the sessions of Western Yearly Meeting to be held August 18 to 23 at Plainfield, Indiana. He will have a prominent place on the program, speaking in connection with reports of the committees on Peace, Religious Education and Literature.

* * * *

At his own insistence, Elwood A. Garratt of Toronto has retired from the active editorship of the *Canadian Friend*. Several years ago, after a meretorious career in public education, he took up the editorship, to which he has given freely of his ability, consecration and enthusiasm.

* * * *

Cecil F. Hinshaw and wife Allie Hinshaw of Newberg, Oregon, who were making a transcontinental drive to Ridgewood, New Jersey, to visit his sister, Ruth Hinshaw Replogle and family, tarried at Richmond long enough to visit the Central Offices. Cecil is Clerk of Newberg Monthly Meeting.

* * * *

May 27th marked the sixty-first anniversary of the recording of Mary S. Knowles of New York Yearly Meeting as a minister in the Society of Friends. Her service has been, with small exception, within the limits of that Yearly Meeting. She will be eighty-five years old on July 22, and is spending a comfortable old age in the Home for Aged Women in Glens Falls, New York.

* * * *

To the elaborate Port Edition of the Brownsville, Texas, *Herald*, isued May 10, our Friend Charles L. Jessup contributed a mass of historical material sketching the history of the activities which culminated in the official opening this month of Brownsville's six million dollar deep water port. In these activities Charles Jessup has himself borne an important part.

* * * *

Hornell Hart, Professor of Social Ethics, Hartford Theological Seminary, speaking on "The Fulfillment of Personality," will be one of the lecturers at the 1936 Science and Leadership Institute, a special training course for persons engaged in activities designed to improve human relationships, to be held June 15 to 26 at Purdue University. Plans are under way for a special luncheon at which Friends ministers in attendance at the Institute may foregather with Dr. Hart.

* * * *

Clarence E. Pickett, Executive Secretary of the American Friends Service Committee, has recently become a member of the Board of Trustees of Antioch College, at Yellow Springs, Ohio, in which institution his daughter Rachel is a Sophomore. The first important action of the Board, after which he became a member, was the election of a President to succeed Arthur S. Morgan, resigned. The choice fell upon Acting President Henderson.

* * * *

Earle M. Winslow, who resigned from the Faculty of Tufts College rather than take the Massachusetts law-required teachers' oath, was the recent recipient of the Ford Hall Forum gold medal, given annually to the person who has rendered "pre-eminent service to human welfare." At the presentation made by George W. Coleman in the Ashburton Place Hall in Boston in connection with the forum's annual "impertinence," this year a caricature on the hearing of the oath law, Professor Winslow and other participants in the unsuccessful repeal fight replayed their own roles in the satire.

NEWS OF OUR MEETINGS

Mothers' Day was observed by the Unadilla, New York, Meeting with appropriate musical selections and through the sermon given by the pastor, Henry M. Vore, on "The Home." . . . At the last meeting of the Home Bureau, a demonstration was given of basket weaving and examples of Indian craft were displayed. . . Butternuts Quarterly Meeting was held May 16 and 17 at West Branch, New York. . . A Conference of all branches and groups of Friends in this section of the State was held May 23 and 24 at Meredith Inn, Meredith, New York. The theme considered was "Quaker Ministry," the leaders of the discussions being Archibald Smith, J. Franklin Brown of the General Conference group and Elizabeth L. Hazard, Field Secretary of New York Yearly Meeting with Five Years Meeting Affiliations.

* * * *

Westfield Quarterly Meeting, Western Yearly Meeting, was held at Sheridan, Indiana, April 3 to 5. On the evening of the 3rd, the young people of the Quarter met at the church for a "pitch-in" supper, after which Ralph Lawrence, pastor at Hortonville, spoke helpfully. The message at the Saturday morning meeting on Ministry and Oversight was brought by Austin Osborn, pastor of the Sheridan Meeting. Mary Hiatt, pastor at West Newton, gave an inspirational and spiritual sermon during the Sabbath afternoon service, while the descriptions given of her work by Emma Morrow Langston, returned missionary from South America, were much appreciated.

* * * *

Wabash, Indiana, Friends celebrated Mothers' Day in various ways. A miscellaneous program was given during the opening exercises of the Sunday School and, following the lesson study, a playlet, "Serving Mother," was presented by the Young People's Class. During the morning worship hour the choir sang "Mother's Even Song," and Clyde Watson, the pastor, spoke on "Mothers of Great Men." In the evening service, members of the Methodist Church were the guests of the meeting, and the Good Fellowship Class of the Sunday School gave an impressive pageant, "Famous Mothers Told in Story and Song." . . . About one hundred and thirty persons attended the Mother and Daughter banquet held May 7 in the church basement. The program consisted of informal talks, with both special and group music. For the first time a committee of eight men from the four adult classes planned, prepared, and, with the assistance of several young men, served the meal.

* * * *

On the Friday evening preceding Mothers' Day, about two hundred mothers and daughters of the Fairmount, Indiana, Meeting gathered in the church basement for refreshments and a pleasing program modeled on a radio broadcast. Bouquets of violets were given to the mothers. . . At the Easter day services, which included a sunrise prayer meeting and a breakfast sponsored by the young people, four women requested membership in the meeting, and a special thank offering for missions, amounting to $27.75, was received. . . Frank W. Dell, who recently spent some time in the Middle West visiting meetings and attending the Executive Committee meeting of the Five Years Meeting in Richmond, conducted one week of evangelistic services here early in April. His visual educational messages and sermons were well received. Each afternoon following

the closing of the public schools, children came directly to the church where they were taught the fundamentals of Christian living. The evening sermons were introduced by use of a motion picture machine, projecting the general theme on the screen. These services proved to be of unusual interest and benefit to the large number of people who saw and heard them. . . Announcement has been made that the meeting will join with other Fairmount churches in holding a Vacation Bible School of three weeks' duration.

ANDERSON APPRECIATES PICTURE MESSAGES

The pictorial messages given them on Sunday, April 19, by Frank W. Dell of California, were greatly appreciated by Anderson, Indiana, Friends, whose pastor, Frank J. Long, writes feelingly of the good done by this Friendly visitation.

Frank Dell exhibited his moving pictures of the 1935 sessions of the Five Years Meeting and spoke of the united service rendered by the agencies of the Five Years Meeting. A short devotional period preceded the showing of his picture entitled, "The Broken Vessel," following which he spoke helpfully.

The Easter services were well attended. The day began with the six-thirty morning meditation hour led by Clarence Alexander, following which a fellowship breakfast was served in the church basement to about seventy persons. In the morning worship service, after the pastor's talk on "The First Easter Sermon," eight adults were welcomed into the church as new members. At the evening service the Young Married People's Sunday School Class presented the play, "The Halo of the Cross."

GLEANING THE NEWS FROM NEW CASTLE

Spring activities at the New Castle, Indiana, Meeting, according to reports of the pastor, Robert E. Cope, to his Monthly Meeting, have been both numerous and stimulating.

The special Easter observance began with union services on Good Friday in which thirteen local churches participated. Easter Sunday services at the Friends meeting began with an early morning prayer service sponsored by the Quaker Club, after which club members breakfasted together in the church parlors. In addition to the Easter sermon and the special music furnished by the choir, morning worship included a consecration service for five babies and a public reception for ten new members and twenty-seven associate members who, following a month's instruction and study, were being transferred to the active list. In the evening the Young Quakers Class presented the religious drama, "Resurrection," under the direction of Betty Ratliff and Ardele Cope.

Several special meetings have been held: At the March and April Family Night programs, respectively, Chester McKean, Chairman of the Temperance Committee of Indiana Yearly Meeting, gave an illustrated lecture on "Ten Nights in a Barroom," and twenty-five children from White's Institute gave a special program before a large and appreciative audience. Frank W. Dell of California presented his illustrated lecture on the work of the Five Years Meeting one night in April. At the Mother and Daughter banquet given by the Missionary Society, Concha Castenada, a Cuban student at Earlham College, spoke, and Carrie Davis, who was present with her husband, Merle Davis, Administrative Secretary of the American Friends Board of Missions, gave an illustrated talk on the Cuban mission field. In a series of four Lenten vesper services, the following visiting pastors were heard—Donald Spitler of Spiceland, Howard W. Cope of Muncie, Frank C. Guyatt of Dublin, and James Furbay of Carthage.

As a piece of constructive Christianity, and in support of the ancient Friends testimony against all forms of militarism, approximately thirty-five members of the meeting signed a petition against the erection of an armory in New Castle. This petition, with similar ones from other churches, was presented to the city council and was personally supported by the pastor and a number of members of the meeting.

Interest in Friends activities outside their own meeting is indicated by the presence of sixteen young New Castle Friends from the Quaker Club at the Young Friends Quarterly Meeting held at Knightstown in March, and by the representative group which attended the Institute for Bible School Workers of Walnut Ridge, Dublin and Spiceland Quarterly Meetings held April 28 at the Knightstown Meetinghouse under the direction of the Religious Education Committee of Indiana Yearly Meeting.

NOTES FROM KOKOMO

The pastor of the Union Street Meeting at Kokomo, Indiana, Russell E. Rees, has been granted leave of absence to attend the Institute of International Relations at Northwestern University, June 22 to July 3, to which he has been given a scholarship.

Children from the Junior department of our Sunday School have formed a Junior Monthly Meeting which meets at the same time as does the adult Monthly Meeting, and occasionally visits the latter for purposes of observation as to ways of worship and methods of conducting business. Plans are under way for the organization of a Junior Church later in the year.

Claramary Newsom of Elizabethtown, Indiana, for five years a teacher in the Friends School at Ram Allah, spoke to our missionary society, April 17, on the economic and political situation in Palestine. She was in native costume and had with her for exhibition many articles from the Holy Land. Complying with the request of several members of the meeting, she remained until Sunday when she spoke to the Junior department and to an adult class.

The mid-year conference of the Missionary Union of Western Yearly Meeting was held in the Union Street Meetinghouse April 28.

Fourteen children completed the pre-Easter course given by the minister in preparation for effective church membership. These persons were given special recognition on Easter Sunday.

A PRACTICAL SERVICE BY DUBLIN MEETING

Dublin, Indiana, Friends, through the cooperation of the local Social Service Committee, in charge of Marie Heywood, and the pastor, Frank C. Guyatt, are aiding in a definite way the unemployment problem in the local community. The Parsonage is the "contact" center where those having work to do may be listed, as to the nature of the jobs and

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY

GEORGE SCHOOL is operated by a Committee of Philadelphia Yearly Meeting (Race Street). Its special rates and scholarships are available to the children of Friends of all Yearly and Independent Meetings. More than half of the students are children of Friends.

Preference is given to applicants for the lower classes. In filling the small number of places available in next year's Junior and Senior Classes, preference will be given to Friends children up to Sixth Month 15th.

The 1936 catalogue and other information will be sent upon request.

GEORGE A. WALTON, *Principal*, Box 351, George School, Pennsylvania

wages, while those who would like to work, both men and women, are listed according to the work preferred. This method has made it possible for those who desire work, and those who have work to be done to get together and help each other. The actual results of this enterprise have been most beneficial to the community and have broadened the field of service for the Meeting.

The young people had charge of the Easter Sunrise service, giving for the message that most arresting playlet, "The Challenge of the Cross." The Whittier classes enjoyed the fellowship time at the breakfast hour when over forty young people sat down to the beautifully decorated tables. At the morning service our hearts were made to rejoice as twenty-three new members, many of them heads of families, were approved and welcomed into our membership. This ingathering was the result of training and personal visitation evangelism, together with our Pre-Easter week of services, with the pastor bringing the messages, helped with spiritual cooperation by the various classes of the Bible School.

We are planning to have our Vacation Bible School begin on Monday, June 15, and lasting for two weeks.

EARLHAM INSTITUTE

(Continued from page 216)

public opinion, as the most effective method of securing world peace.

The closing address of the Institute was given by Fred K. Nielson, formerly Solicitor for the Department of State, and a man long experienced in the settlement of international disputes. Speaking on "Confused Concepts of Neutrality," he expounded the conventional doctrine of neutrality according to the principles of international law, and defined his objection to statutes prohibiting citizens from traveling on enemy ships because, by thus enlarging the area of war, undue emphasis is given to the rights of belligerents.

Stimulating discussions, freely participated in by members of the audience, and on three occasions led by college students, followed the formal addresses.

FRIENDS IN LOS ANGELES

Los Angeles Meeting has given its pastor, R. Ernest Lamb, a two-months' vacation, and he and Ruby Lamb and their daughters, Margaret and Elizabeth, will make a trip to Truro, Nova Scotia, to visit Ruby Lamb's father. Former pastorates in New England will also be visited. Superintendent Frank W. Dell will occupy the pulpit during July and local ministers will preach during August.

Joy Ridderhof, who has been a missionary for five years in Honduras, Central America, will return to Los Angeles soon, upon decision of the Monthly Meeting to have her come home as she is ill of malaria. She has been stationed at Marcala.

The Los Angeles Church Federation has selected R. Ernest Lamb to bring a message over radio station KFI from 8:00 to 8:15 a. m. Sunday morning, May 31.

John Chappell, a frequent attender at Prayer Meeting with his wife, was instantly killed by a "hit and run" drunken auto driver on April 2.

Lydia Gillis Gibson, pastor of Inglewood Friends Church, is ill in the General Hospital in Los Angeles, and Albion Gibson is attending to the pastoral duties during her absence.

John Shober Kimber brought a message at the Quarterly Meeting in the church on April 25. A communication was directed to be sent to Washington requesting the Government to prohibit the use of the name "Quaker" in the sale of whiskey and other intoxicating liquors.

REUNION PLANNED

Plans are being laid for the sixtieth reunion of the Pleasant Plain Academy, to be held at Pleasant Plain, Iowa, July 4, 1936. Invitations will be sent out soon to former teachers and students. Anyone knowing addresses of such may get in touch with the chairman of that committee, Mrs. Orlie Roberts Parkes, Pleasant Plain, Iowa.

Two New Books By Quaker Authors

The Testimony of the Soul

By Rufus M. Jones

A new book by our eminent Quaker philosopher is always assured of an enthusiastic welcome—and this book no less than previous ones. In facing the implications of our life today, Rufus Jones says: "There is an interior depth-life in man that carries rich veins of wealth which should be carefully assayed." In exploring this, he stresses the mystical approach.

$2.00

The Essence of Spiritual Religion

By D. Elton Trueblood

In the preface to his new book, the author says: "I have tried to set down those things by which so many really live, and to set them down as a coherent whole rather than a scattered list of beliefs." This purpose is accomplished in a manner characterized by its insight and clarity. Elton Trueblood is well-known to Friends through his teaching at Haverford College and more recently as Editor of THE FRIEND.

$1.50

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street Richmond, Indiana

MARRIAGES

FINLEY-JORDAN—At the Union Street Meetinghouse, Kokomo, Indiana, April 12, 1936, Frances Jordan to Eugene Finley. Russell E. Rees, minister.

FYE-WARNE—At the Union Street Friends Parsonage, Kokomo, Indiana, March 20, 1936, Vada Warne to Delbert Fye. Russell E. Rees, minister.

DEATHS

SMITH—At his home in Marion, Oregon, Robert C. Smith, April 8, 1936, at the age of seventy-two years. He was born at Laclede, Missouri, and was married to Lillie Hylton, March 7, 1888. He and his wife united with Friends in Kansas Yearly Meeting about forty years ago, and he was actively engaged in the ministry since that time, doing both evangelistic and pastoral work in Kansas Yearly Meeting. With his family he moved to Oregon in 1924. He was pastor at Sherwood, Oregon, one year, and since that time at Marion, being able to keep up many of his activities in the church until a short time before his death. He was a man of an unusually sympathetic and Christlike spirit. Where he had labored only good was heard of him. He is survived by his widow, Lillie, three daughters, two sons and nine grand-children

THOMPSON—On March 21, 1936, James I. Thompson, son of Thomas and Nancy Judd Thompson, aged sixty-eight years. He was an Elder in Hopewell Meeting, Western Yearly Meeting, for many years. His widow, Ella Canaday Thompson, and a son and daughter survive. The funeral at Hopewell was conducted by Leander Downs and others.

WESTTOWN SCHOOL

A Friends' Boarding School attended by boys and girls from 24 states.
Emphasis on rigorous intellectual training, hobbies, and religious education.
Space reserved for Friends until Fifth Month 1st.

For catalogue and information address:
JAMES F. WALKER, *Principal*
WESTTOWN, PENNSYLVANIA

BIRTHS

KENWORTHY — To Carroll and Mary Kenworthy, Washington, D. C., April 25, 1936, a son, Thomas Lowes Kenworthy. Carroll Kenworthy is the son of Murray S. Kenworthy, pastor of the Amboy, Indiana, Meeting, and Mary Lowes Kenworthy is the daughter of Herbert A. Lowes and wife of Cincinnati, Ohio.

NOTICE

Friends visiting New York will find charming, quiet, homelike rooms near Columbia, Friends Meeting, Riverside Church. Mary A. Fowkes, 606 West 116th Street.

SCHEDULE OF YEARLY MEETINGS FOR 1936

(With name and address of Clerk)

NEBRASKA—June 3 to 7, Central City, Nebraska; M. Herbert Watson, Central City.

OREGON—June 9 to 14, Newberg, Oregon; Edward Mott, 5527 North Kerby Street, Portland, Oregon.

CALIFORNIA—June 17 to 23, Whittier, California; Allen U. Tomlinson, 142 South Friends Avenue, Whittier.

NEW ENGLAND—June 23 to 28, Ocean Park, near Old Orchard, Maine; Lindley M. Binford, 33 Norwood Street, Portland, Maine.

CANADA—July 1 to 5, Pickering College, Newmarket, Ontario; Arthur G. Dorland, 914 Colborne Street, London, Ontario, Canada.

NEW YORK—July 14 to 19, Keuka College, Keuka Park, New York; David F. Lane, Poughkeepsie, New York.

NORTH CAROLINA—August 4 to 8, Guilford College, North Carolina; Samuel L. Haworth, Guilford College.

WILMINGTON—August 18 to 23, Wilmington College, Wilmington, Ohio; Wendell G. Farr, 228 Rombach Avenue, Wilmington.

WESTERN—August 18 to 23, Plainfield, Indiana; Albert L. Copeland, Mooresville, Indiana.

IOWA—August 25 to 30, Oskaloosa, Iowa; Perry M. Thomas, 615 East 13th Street, Des Moines, Iowa.

OHIO—August 25 to August 30, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

INDIANA—September 23 to 27, Richmond, Indiana; William J. Sayers, 25 South 15th Street, Richmond.

KANSAS—October 13 to 18, Wichita, Kansas, Frank C. Brown, Haviland, Kansas.

BALTIMORE—October 20 to 25, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, $1.50 up. Restaurant service if desired.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 east) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6041 Kenwood Ave., telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Visitors welcome.

THE WHITTIER

A Friendly Place where you will find attractive and comfortable accommodations, appetizing food, and economical rates. Fifteenth and Cherry Sts. Owned and operated by The Philadelphia Young Friends' Association. F. M. Scheibley Management. Strath Haven Inn, Swarthmore, Pa.; The Hamilton, Norristown, Pa.; Chester Arms, Chester, Pa. The Whittier also has facilities for luncheons, banquets, meetings and conventions. Telephone: Rittenhouse 5850.

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DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 7:00 p. m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay St., Phone Gallup 4650W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

FRIENDSWOOD, TEXAS

Friendswood Quarterly Meeting in South Texas invites Friends attending the Texas Centennial to visit our meetings at Friendswood, Bayshore, Clover Leaf, and Houston. For information write Fred R. Newkirk, Friendswood, Texas. If in Houston call George S. Durant, Taylor 8226, and get in touch with Texas Friends.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 10:30 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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